

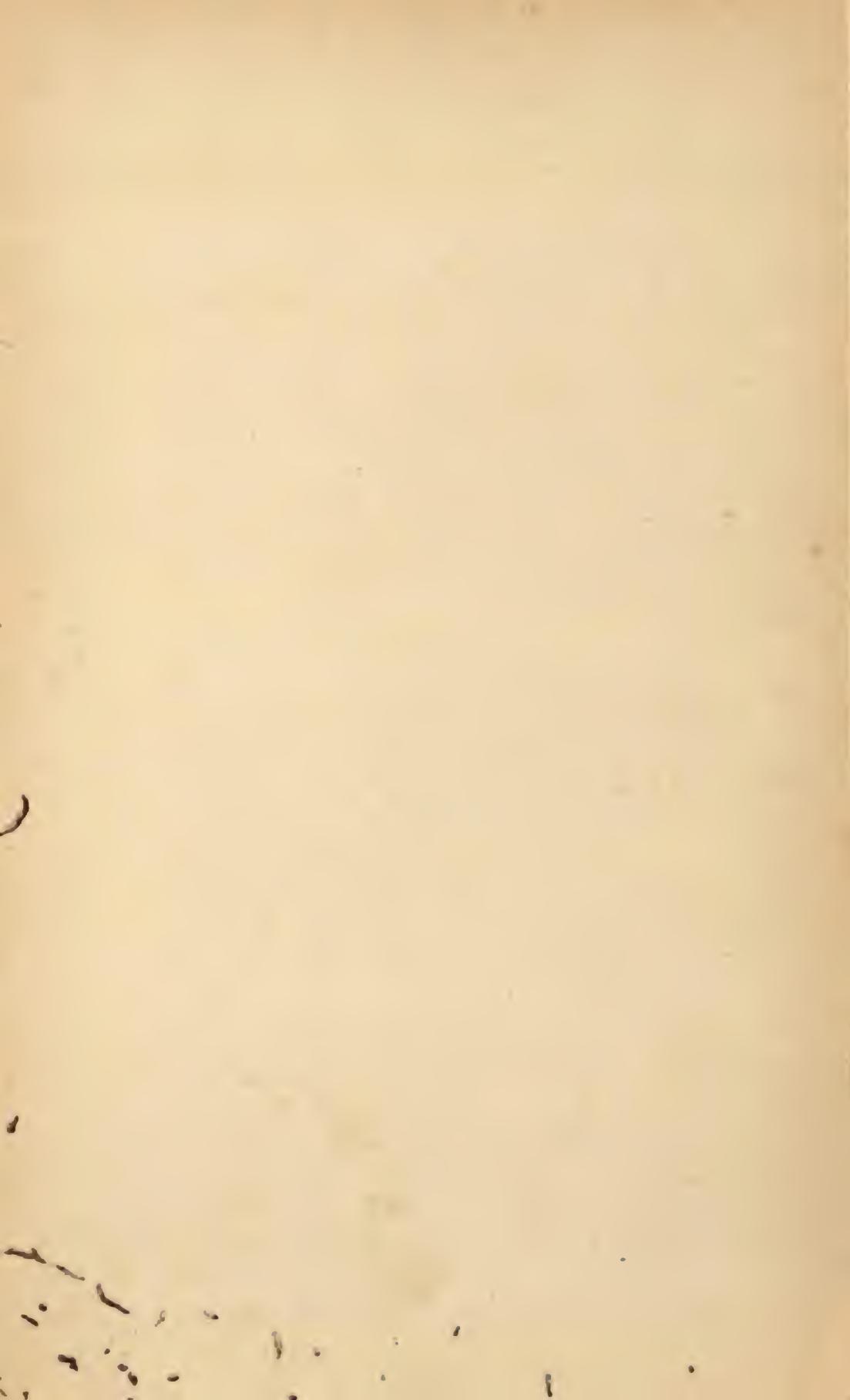
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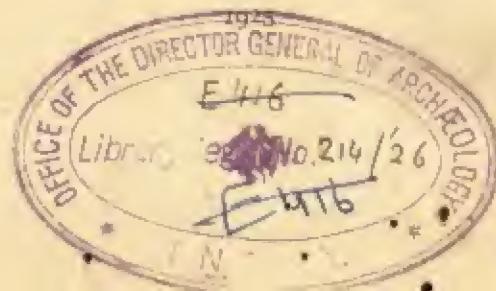
PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopædias; Ethics, Polities and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention :

- No. 795. An autograph copy of *Madār-ul-Afādil*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.
- No. 805. *Ashhar-ul-Luqāt*, a very rare dictionary explaining Arabic and Persian words in Persian, dedicated to Aurangzib.
- No. 814. *Muntakhab-i Bahār-i-'Ajām*, an autograph copy of Indarman's abridgment from his master Tek Chaud Bahār's exhaustive dictionary *Bahār-i-'Ajām*.
- No. 817. *Maṣādīr*, a very old and rare dictionary of Arabic infinitives explained in Persian, by Abū 'Abd Ullah Ḥusayn bin Aḥmad uz-Zūzānī, died A.H. 486 = A.D. 1093, dated A.H. 1095.
- No. 819. *Dastūr ul-Luqāt*, a rare old grammatical dictionary, by Abū 'Abd Ullah ul-Ḥusayn bin Ibrāhīm un-Naṭanzī, died A.H. 499 = A.D. 1106.
- No. 820. *Tāj ul-Maṣādīr*, by Aḥmad bin 'Alī ul-Maqqārī, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.
- No. 822. *Kitāb ul-Maṣādīr*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin 'Abd Ullah ul-Bustī.
- Nos. 823-824. *Muhaqqiq ul-Asmā*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Maḥmūd bin 'Umar uṣl-Shaybāni.

No. 849. A rare work on prosody and rhyme, written for 'Abd Ullah Quṭub Şhāhī, by Ulfati Ḥusaynī Sāwaji.

No. 869. An extremely rare and valuable copy of the fourth *Daftār* of Abul Fadl's letters.

No. 906. An accurate and well-written copy of *Durrat ut-Tāj*, a vast encyclopædia of philosophical sciences, written about A.H. 700 = A.D. 1300, by Quṭb-ud-Dīn Şhrūzī (d. A.H. 710 = A.D. 1310) for *Dubāj*, or king of *Gilān*. Dated A.H. 1027.

No. 910. *Jawāhir ul-Ulūm*, an extremely rare encyclopædia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor *Humāyūn*, by Muhammad Fāḍil 'Ali uṣ-Samarqāndī.

No. 927. A correct and beautifully written copy of *Husayn Maybūdī*'s commentary on 'Alī bin Abū Tālib's *Diwān*, dated A.H. 928.

No. 934. An elegant and beautifully written copy of the *Wiṣāyā-i Nizām ul-Mulk*.

No. 943. A very beautiful and correct copy of *Sāyyid 'Ali Hamadānī*'s *Dakhīrat ul-Mulūk*, dated A.H. 968.

No. 948. *Nafā'is ul-Kalām*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Rājah 'Ali Khān Fārūqī, the eleventh King of Khāndīsh, by 'Abd ul-Laṭīf Munshī.

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield's appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still; and whereas in the olden time Khân A'zam Tâtâr Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tâtârkâhâniya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library, Calcutta.

14th October, 1925.



TABLE OF CONTENTS.

PHILOLOGY.

| GRAMMAR. | Nos. | PAGE |
|---|---------|------|
| <u>Sarf-i Mir</u> | 769 | 1 |
| <u>Sharḥ-i Shāfiyah</u> (a commentary on <u>Shāfiyah</u> by Muḥammad Ḥāfi) | 770 | 2 |
| <u>Sharḥ-i Shāfiyah</u> (another commentary on <u>Shāfiyah</u> by Muḥammad Sa'd) | 771-772 | 3 |
| <u>Fuṣūl-i Akbari</u> | 773-774 | 4 |
| <u>Luğat ul-Kāfiyah</u> (a glossary upon <u>Kāfiyah</u>) | 775 | 5 |
| <u>Intikhab-i Bibadal</u> (a commentary on Jāmi's commentary on <u>Kāfiyah</u>) | 776-777 | 6 |
| <u>Qindil</u> (a commentary on <u>Miṣbāḥ</u> by Muḥammad Sa'd) | 778-779 | 7 |
| <u>Sharḥ-i Miṣbāḥ</u> (another commentary on <u>Miṣbāḥ</u> by an unidentified author) | 780 | 8 |
| <u>Minār ud-Dawābit</u> | 781 | 9 |
| <u>Sharḥ-i Alfiyah</u> (a commentary on <u>Alfiyah</u> by Muḥammad 'Ali bin Āqā Bābā-i Sarkāni) | 782 | 10 |
| <u>Sharḥ-i Alfiyah</u> (another commentary on <u>Alfiyah</u> by 'Abd Ullah Qazwini) | 783-784 | 11 |
| <u>Sharḥ-i Alfiyah</u> (another commentary on <u>Alfiyah</u> by Muḥammad Ṣādiq Barūjardi) | 785 | 12 |
| <u>Daryā-i Laṭāfat</u> | 786 | ib |
| <u>Dastūr ul-Mubtadī</u> | 787 | 14 |
| <u>Riyāḍ ul-Hurūf</u> | 788 | 15 |
| <u>Qawā'id-i Fārsi</u> | 789-790 | ib |

PERSIAN DICTIONARIES.

| | Nos. | PAGE |
|---|---------|------|
| Sharaf Nâmah | 791-792 | 17 |
| Muayyid ul-Fudâlâ | 793 | 18 |
| Kashf ul-Lugât | 794 | 19 |
| Madâr ul-Afâdîl | 795 | 20 |
| Mâjma' ul-Fûrs | 796 | 22 |
| Farhang-i Jahângîrî | 797-801 | 23 |
| Burhân-i Qâfiî | 802-803 | 26 |
| Farhang-i Râshîdî | 804 | 27 |
| Ashhar ul-Lugât | 805 | 28 |
| A defective and incomplete copy of a Persian dictionary | 806 | 29 |
| Chirâg-i Hidâyat | 807-809 | 30 |
| ✓ Mir'ât ul-İştilâh | 810 | 31 |
| Nawâdir ul-Mâşâdir | 811 | 32 |
| Muşâlihât ush-Shu'âra | 812-813 | 33 |
| Muntakhab-i Bahâr-i 'Ajâm (an abridg- ment of Bahâr-i 'Ajâm) | 814 | 34 |
| A defective Persian dictionary of names | 815 | 35 |
| Lubb-i Lubâb | 816 | 36 |

ARABIC-PERSIAN DICTIONARIES.

| | | |
|--|---------|----|
| Mâşâdir | 817-818 | 37 |
| Dastûr ul-Lugât | 819 | 38 |
| Tâj ul-Mâşâdir (with Risâlat ul-Harfiyat ul-'Âdudiyyah and al-Muşallaş) | 820-821 | 39 |
| Kitâb ul-Mâşâdir | 822 | 42 |
| Muhaqqâb ul-Asmâ | 823-824 | ib |
| Nişâb ush-Şibyân and its commentaries | 825-829 | 44 |
| as-Surâh | 830-831 | 46 |
| Kanz ul-Lugât | 832 | 47 |
| Muntakhab ul-Lugât | 833-834 | 48 |
| Şârh-i Nişâb-i Bâdi' (a commentary on Nişâb-i Bâdi') | 835 | 49 |

TURKISH-PERSIAN DICTIONARY.

| | | |
|---|-----|----|
| Lugât-i Turki (a vocabulary of Oriental Turkish, explained in Persian) | 836 | 50 |
|---|-----|----|

HINDI-PERSIAN DICTIONARY.

| | NOS. | PAGE |
|------------------------------------|------|------|
| Garâ'ib ul-Lugât, by 'Abd ul-Wâsi' | | |
| Hânsawi | 837 | 51 |
| Garâ'ib ul-Lugât, by Árzû | 838 | 52 |

PUŞTÙ DICTIONARY.

| | | |
|--------------------|-----|----|
| Farhang-i Irtidâ'i | 839 | ib |
|--------------------|-----|----|

MISCELLANEOUS.

| | | |
|--|-----|----|
| A collection of treatises containing glossaries of Pârsi, Dârî and Pahlawi words (bound in one volume) | 840 | 54 |
|--|-----|----|

PROSODY, RHYME, POETICS AND RHETORICS.

| | | |
|--|---------|----|
| al-Mu'jam | 841 | 55 |
| Mî'yâr ul-Ashî'âr | 842 | ib |
| Mizân ul-Afkâr (a commentary on Mî'yâr ul-Ashî'âr) | 843 | 57 |
| A treatise on rhetoric and Prosody by Sharif Jurjâni | 844 | 58 |
| Jam-i Mukhtaşar | 845 | 59 |
| 'Arûd-i Sayfi | 846-847 | ib |
| Two treatises on poetical figures and metres, by Fakhri and Rashîd Waṭ-wâṭ (bound in one volume) | 848 | 61 |
| Riyâd us-Şanâ'i | 849 | 63 |
| Majma' us-Şanâ'i | 850-852 | 64 |
| Anonymous tract on prosody | 853 | 65 |
| Mauhibat-i 'Uzmâ and 'Atîyah-i Kubrâ (bound together) | 854 | 66 |
| Khulâsat ul-Bâdi' and Wâfiyah (bound together) | 855 | 67 |
| Fânûs-i Khayâl | 856 | 68 |
| Châr Sharbat | 857 | 69 |
| Mizân ul-'Arûd | 858 | 70 |

| | Nos. | PAGE |
|---|---------|------|
| Mizān ul-Ash'ār | 859 | 70 |
| Risālah-i 'Arūd | 860 | 71 |
| ORSATE PROSE, INSHĀS, EPISTLES, AND | | |
| COLLECTION OF OFFICIAL LETTERS. ✓ | | |
| Rasā'il ul-L'jāz | 861-862 | 73 |
| Ruq'āt-i Jāmī wa Mirām | 863-865 | 74 |
| Makbzan ul-Inshā | 866 | 76 |
| ✓Mukātabāt-i 'Allāmi | 867-869 | 77 |
| Dibāghah-i Nauras (preface to Zuhūrī's Nauras) | 870 | 81 |
| Rasā'il-i Tuğrā (a collection of Tuğrā's refined prose-writings) | 871 | ib |
| Majma' ul-Afsār | 872 | 82 |
| Riyāḍ ul-Widād | 873 | 101 |
| ✓Chār 'Unṣur | 874 | ib |
| Bahāristān-i Khayāl | 875 | 102 |
| Guldastah-i Sağlum | 876 | 103 |
| Ruq'āt-i Muhammād 'Alī | 877 | ib |
| Maṣṣūrāt-i 'Alī (a collection of Ni'mat Khān 'Alī's refined prose writings) | 878 | 104 |
| ✓Ruq'āt-i Muṇshī | 879 | 106 |
| A defective and incomplete copy of a mod- ern collection of friendly letters | 880 | 107 |
| Bahāristān-i Ma'ni | 881 | 108 |
| Maṣṣūrāt-i Anānd Rām (prose-writings of Anānd Rām) | 882 | 109 |
| Dastūr ul-Inshā | 883 | 114 |
| Riyāḍ ul-Munshā'at | 884-885 | ib |
| Tilismāt-i Khayāl | 886 | 121 |
| Hadiqat ul-İrshād | 887 | 123 |
| Ruq'āt-i Aulād Hāsan | 888 | ib |
| Nawādir ul-Majāmi | 889 | 124 |
| A very modern collection of a few short letters | 890 | ib |
| PROVERBS, RIDDLES AND LOGOGRIPHS. | | |
| Anis ul-Uşşāq | 891 | 126 |
| Şhabistān-i Nikāt | 892 | 128 |

TABLE OF CONTENTS.

xi

| | Nos. | PAGE |
|---|---------|------|
| Tuhfah-i Sultānī | 893 | 129 |
| Risālah-i Mu'ammā, by Amir Husayn | | |
| Mu'ammā'i | 894-896 | 130 |
| Jām-i Jam (a commentary on the Risālah-i Mu'ammā) | 897 | 132 |
| Sharh-i Mu'ammā (a commentary on the <i>كواكب المعلمات</i> of Jāmī) | 898 | 133 |
| Jāmī' ut-Tamṣīl | 899 | ib |
| Majma' ul-Amṣāl (an extract from Jāmī' ut-Tamṣīl) | 901 | 134 |
| Sifat-i Kā'ināt | 902-903 | 135 |
| Risālah-i Mu'ammā, by Nāṣir 'Ali .. | 904 | 136 |

SCIENCES.

ENCYCLOPEDIAS.

| | | |
|---|---------|-----|
| Dānish Nāmah-i Jahān | 905 | 138 |
| Durrat ut-Tāj | 906 | 139 |
| Nafā'is ul-Funūn | 907-909 | 142 |
| Jawāhir ul-'Ulūm-i Humāyūni .. | 910 | 144 |
| Tuhfah ul-Hind | 911-912 | 150 |
| Shāhid-i Shādiq | 913 | 151 |
| 'Uqūl-i 'Ashrah | 914 | 169 |
| Rashahāt ul-Funūn | 915 | 171 |
| Mukhtaṣar-i Muṣid | 916 | 172 |
| Farmān-i Ja'fari | 917 | 173 |
| Qawā'id ul-Muṣaddarīn | 918 | 174 |
| A fragment of a work of an encyclopædic nature | 919 | 176 |

ETHICS, POLITICS, PHILOSOPHY.

| | | |
|---|---------|-----|
| Tarjumah-i Bānat Su'ād | 920 | 177 |
| Sharh-i Qaṣidah-i Ḥimyariyah .. | 921 | ib |
| Commentaries on Qaṣidah-i Burdah .. | 922-926 | 178 |
| Sharh-i Diwān-i 'Ali, by Husayn Maybūdī | 927-932 | 182 |
| Şad Pand | 933 | 186 |
| Wiṣāyā-i Niżām ul-Mulk | 934 | 187 |
| Sharh-i Maqāmāt-i Ḥarīrī | 935-936 | 188 |
| Maqāmāt-i Ḥamīdī | 937 | 189 |

| | Nos. | PAGE |
|--|--------------|------|
| Akhlāq-i Nāṣiri | 938-939 .. . | 190 |
| Sharḥ-i Akhlāq-i Nāṣiri | 940 .. . | 191 |
| Hadiqat ul-Luğat (a glossary on Akhlāq-i Nāṣiri), by Muḥammad Sa'd .. . | 941 .. . | 192 |
| Miftāḥ ul-Akhlāq (another glossary on Akhlāq-i Nāṣiri), by 'Abd ur-Rahīm | | |
| Burhānpūrī | 942 .. . | 193 |
| Dakbīrat ul-Mulūk | 943 .. . | 194 |
| Akhlāq-i Muhsini | 944-947 .. . | 196 |
| Nafā'is ul-Kalām | 948 .. . | 198 |
| Akhlāq-i Maṣūri | 949 .. . | 200 |
| Ma'dīn ul-Jawāhir | 950 .. . | 203 |
| Mahbūb ul-Qulūb | 951 .. . | 204 |
| Gauharistān | 952 .. . | 205 |
| Manhaj ul-Yaqīn | 953 .. . | 206 |
| Abwāb ul-Jinān | 954-956 .. . | 207 |
| Tuhīfat ul-Akbyār (author's commentary on his own Qaṣīdah Mūnis ul-Abraar) | 957 .. . | 208 |
| Sharḥ-i Khutbah-i Shaqṣhaqiyah .. . | 958 .. . | 210 |
| A collection of moral sayings and anecdotes | 959-960 .. . | ib |

ERRATA.

| Page | Line | | | |
|------|------|-----|-----------------------------------|-----------------------------------|
| 41 | 16 | ... | "المستندر" "المستندر" "should be" | "المستندر" "المستندر" "should be" |
| 98 | 34 | ... | "Nuk'ât" .. | "Nikât." |
| 74 | 16 | | | |
| 75 | 18 | | | |
| 103 | 31 | ... | "Ruqa'ât" .. | "Ruqâ'ât." |
| 106 | 4 | | | |
| 123 | 27 | | | |
| 128 | 4 | ... | "Nukât" .. | "Nikât." |
| 171 | 4 | ... | "Raşhâ'ât" .. | "Raşhâhâ'ât." |
| 174 | 4 | ... | "Maşdarin" .. | "Muşaddarin." |
| 177 | 4 | ... | "بانت سعاد" .. | "بانت سعاد" .. |



PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

fol. 30 ; lines 14 ; size $8\frac{1}{2} \times 6 ; 6 \times 4\frac{1}{2}$.

صرف میر

SARF-I MIR.

The well-known treatise on Arabic inflexion.

Author: Abul Hasan 'Ali bin Muhammad bin 'Ali, called Sayyid Sharif-ul-Jurjani;

ابو الحسن على بن محمد بن علي المعروف به سيد شريف
الجرجاني *

Beginning:—

ابدك الله في الدارين كلمات لغت عرب مه قسم أمد الخ

The Author, who was born A.H. 740=A.D. 1339 in Tagū, a village in Astrābād, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dīn and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779=A.D. 1377 he entered the court of Shāh Shujā' who appointed him as teacher in the Dār-ush-Shifā, Shirāz. When Timūr conquered Shirāz, A.H. 789=A.D. 1387, he sent Sayyid Sharīf to Samārqand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dīn Taftazānī (d. A.H. 791=

A.D. 1388). He returned to Širāz, where he died on Tuesday, 6 Rabi' II, A.H. 816=A.D. 1413. See Qabas-ul-Hāwi, vol. I, fol. 151* (Lib. copy). Comp. also Habib-us-Siyar, vol. iii, Juz 3, p. 89; S. de Saey, Notices et Extraits, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled مِيرِ حَرْفٍ, or according to Hāj-Khal, ii, p. 304, تَصْرِيفُ السِّيدِ الشَّرِيفِ, is divided into three sections, noun (نَسْمَة), verb (خَلْقَة), and particle (حَرْفَة).

For other copies see Rieu ii, p. 522; W. Petesch, Berlin Cat. pp. 180, 181 and 186, No. 1; E. G. Browne, Camb. Cat., p. 262, No. v; Ethé, Bodl. Lib. Cat. Nos. 1653-1656; Ethé, Ind. Office Lib. Cat. Nos. 2406-2409; Buhār Lib. Cat. i, p. 201. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A.H. 1288; see also Zenker ii, No. 147.

Written in ordinary Ta'līq.

Not dated; 19th century.

No. 770.

fol. 222; lines 20; size 11 x 6½; 8½ x 4½.

شَافِيَّ

SHARH-I SHĀFIYAH.

An exhaustive commentary on Ibn-ul-Hājib's famous Arabic treatise on etymology and orthography الشَّافِيَّةُ.

Commentator: Muḥammad Ḥādi bin Muḥammad Ṣāliḥ Māzāndarānī. مُحَمَّدُ حَادِيُّ بْنُ مُحَمَّدٍ صَالِحٍ مَازَانْدَرَانِي.

Beginning:—

الحمد لله رب العالمين و بعد جنين ميكوبد ذرة ييقدار
تراب الارض شيعيان ائمه اطبل الخ *

The Arabic original by Jamāl-ud-Dīn Abū 'Amr 'Uṣmān bin 'Umar bin Abī Bakr bin Yūnus, better known as Ibn-ul-Hājib (d. A.H. 646=A.D. 1248), is a supplement to the same author's well-known Arabic grammar الکافیہ فی النحو (comp. Hāj. Khal, vol. iv, p. 1; Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1206, etc.).

The commentator Muḥammad Ḥādi, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088=A.D. 1677, says in

the preface that he wrote this commentary at the request of Khân bin Hasan 'Ali Khân.

Copies of this commentary are noticed in Ethé, Ind. Office Lib. Cat. No. 2435; Buhâr Lib. Cat. vol. i, p. 199, etc. Another commentary on the *shâfiyah*, by Muhammâd Sa'd with the *tâkhallus* Gâlib, is noticed below. The Arabic original, with a Persian commentary by Muhammâd Shâlih Mâzandarâni (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words:—

عَلِمَتْ انْقَلَابْ جَمِيلَ انْهَاسَتْ

Written in careless Ta'liq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 x 6; 6½ x 4.

عافية شرح شافعیة

'AFIYAH SHARH-I SHÂFIYAH.

Another commentary on Ibn-ul-Hâjîb's same grammatical work *الشافعیة*.

Commentator: Muhammâd Sa'd with the *tâkhallus* Gâlib.
محمد سعد المنشق بن غالب

Beginning:—

سَنَاعَشْ وَ نَيَاعَشْ بِسَيِّدِنَا زَادَرَ حَفَرَتْ كَرْدَكَارِيَّ كَهْ قَوَانِينْ وَ قَوَاعِدْ

علم تصريف الخ.

Muhammâd Sa'd Qurayshî of 'Azîmâbâd (Patna) was a companion of 'Âqil Khân Râzî (d. A.H. 1108 = A.D. 1696), governor of Dihlî in Aurangzib's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on *Maqâmât-i Harîrî*, *Kâfiyah*, *Shâfiyah* and *Tâhâdîb*, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azîmâbâd. He also left two *Dîwâns* in one of which he adopts the *tâkhallus* Sa'd and in another Gâlib. See *Safinah-i Khwushgû*, fol. 30^a. His other works are: (1) *قَنْدِيل*, a commentary on the Arabic grammar *الصَّبَاج* of Nâshîr bin 'Abd-us-Sayyid ul-Mutarrîzî (see No. 778); (2) *النَّتَخَاب*, a commentary on Jâmi's Arabic commentary on the *كَافِيَة* of Ibn-ul-Hâjîb (see No. 776); (3) *شَرْحُ نَصَابِ الصَّبَاجِ*, a commentary

on the popular metrical Arabic-Persian vocabulary of Abū-Νaṣr Farāḥī (see Ethé Ind. Office Lib. Cat. No. 2387); (4) میران الاشعار (see No. 859); etc. etc.

For other copies see Rien Supplement, p. 120 (where the author is called Muḥammad [B.] Sa'd); Būhār Lib. Cat. vol. i, p. 20^a.

According to a statement at the end of the following copy the commentary was completed in Ṣafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore, 1878.

The MS. is defective at the end and breaks off with the following words:—

وَخَاطَرَ قَاطِرَ دَرَ حَلَ مَعَادَ دَلَبِيلَ وَإِضَاحَ غَوَامِصَ مَسَائِلَ *

Written in ordinary Ta'liq

Not dated; 19th century.

No. 772.

fol. 342; lines 15; size 9 x 5½; 7½ x 3½.

The same.

Another copy of Muḥammad Sa'd's commentary on Ibn-ul-Hājib's *الشَّافِعِيَّة*.

Beginning:—

سَلَيْشُ وَنِيَابِشُ بِسْلَارُ الْخُمْ *

In the conclusion of the present copy the commentator adds to his name the *takhallus* Gālib مُعَمَّد سَعْدُ الْمُتَغَلِّبُ بْنُ غَالِبٍ and adds that he completed this work in Ṣafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

fol. 95; lines 7; size 6½ x 4½; 4½ x 2.

نصولِ اکبری

FUŞÜL-I AKBARI.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Ali Ilāhābādi سید اکبر علی الله آبادی.

The name is given so at the end of the MS., but the author

is generally known as على الكبير (not اكبر) as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words هو العلي الكبير in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great."

Beginning:—

الحمد لله رب العالمين بدان علمك الله تعالى كه كلمات *

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Ahmad Lakhnawî, Lucknow, 1884; with another commentary by Hîmâyat 'Alî Kâkûrawî, Lucknow, 1898. A commentary on the *Fuṣûl*, entitled نوادر الوصول في شرح الفصون, by Muhammâd Sa'd Ullâh of Râmpûr, was lithographed at Lucknow, A.H. 1297.

Written in fair *Tâ'liq*.

Not dated: 19th century.

Scribe: سید نجف علی عظیم آبادی

No. 774.

fol. 62; lines 7; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fuṣûl-i Akbarî*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is سید علی اکبر الله آبادی

Written in clear Indian *Tâ'liq* with marginal and interlinear glosses.

Not dated: 19th century.

No. 775.

fol. 52; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

لغة الكافية

LUGAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar لغة الكافية of Jamâl-ud-Dîn Abû 'Amr 'Uqmân bin 'Umar bin Abî Bakr bin Yûnâs, better known as Ibn-ul-Hâjîb (d. A.H. 646 = A.D. 1248).

Beginning :—

الحمد لله كما هو والصلوة على نبيه وصيحة وبعد حثيث
..... محمد سليم را بخاطر فائز رسيد المخ •

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سليم Muhammad Salim.

In the preface a reference is made to *كتنز اللغة* *قاموس* and *تاموس*.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc.) see Hâj. Khal. V, p. 6; G. Flügel, i, p. 162; Loth. Arab. Cat. p. 253, etc. etc.

A detailed Persian commentary on *الكافية*, ascribed to Mir Sayyid Sharif Jurjâni (d. A.H. 816 = A.D. 1413), is noticed in Ethé, Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled *صرایف*, is noticed in Ethé, Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same *كافية* is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhân-ud-Din bin Shihâb-ud-Din (lithographed, Lucknow, 1884); 'Abd-un-Nâbi bin 'Abd-ur-Râsûl (lithographed, Kânpûr, 1881); a metrical paraphrase by Maulawi Ibrâhim (lithographed, Lucknow, 1872).

Written in ordinary *Nasta'liq* with copious marginal notes and emendations.

Dated Dulqa'd, A.H. 1113.

No. 776.

fol. 122: lines 15; size 9 x 6½; 7 x 4½.

انتخاب بی بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Râhmân Jâmi's Arabic commentary on the *Kâfiyah* of Ibn-i Hâjîb. See No. 181, xvii.

Commentator: Muhammad Sa'd Jâ'fârî.

Beginning :—

سپاس قدسی اسل حضرت آرید کاریزا سراست المخ •

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the *Kâfiyah*. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muhammad Sa'd of 'Azimābād who wrote a commentary on the *aslā* of the same Ibn-ul-Hājib. See No. 771.

Written in ordinary *Ta'liq*.

Dated A.H. 1234.

The scribe of the earlier portion is سید حمزہ علی and of the latter میر بار علی ولد میر علام.

No. 777.

fol. 141; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus:—

..... خلک دین کار ایشان - اما بعد فیض حقیر محمد سعد جعفری
معرض میداروں و بر عرضہ التمس میں نکارو •

Written in ordinary *Ta'liq*, by order of Khwājah Qamar-ul-Din Khān.

Dated 1218 Faṣlī

No. 778.

fol. 162; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قندیل

QINDIL.

A commentary on Nāṣir bin 'Abd-us Sayyid al-Muṣarrizi's (d. A.H. 610=A.D. 1213) well-known Arabic grammar (see *المصباح* Hāj. Khal. Vol. V, p. 582; Loth, Arab. Cat. No. 890; printed by Baillie, Calcutta, 1802; Lucknow, A.H. 1262).

Commentator: Muhammad Sa'd سعد محمد سعد.

Beginning:—

سپاس و سداش بسیار و محمدنت و آنون بی شمار الخ *

The commentator, who in the colophon of the following copy is said to be a native of 'Azimābād (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hājib's

الشافية (see No. 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'liq.

Dated 1210 Faṣli.

No. 779.

fol. 175; lines 15; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'liq with the Arabic text in red.

Not dated; 19th century.

No. 780.

fol. 39; lines 10; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مصباح

SHARH-I MIŞBĀH.

Another commentary on the same Arabic grammar المصباح of Nāṣir bin 'Abd-us-Sayyid ul-Muṭarrizi un-Nahwī, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Hāj. Khal. Vol. V, p. 582.

Beginning:—

إما بعد حمد الله ذي الإنعام جاعل النحو في الكلام كالملج في الطعام

..... إما حرف شرط است كاهي در أغزار کلام آرند الخ *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hāj. Khal. loc. cit.; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq.

Dated 18 Rajab, A.H. 1231.

Scribe سجاد حسين

No. 781.

fol. 197; lines 15; size 10 x 6; 8 x 33.

مختار الشوابط

MINÂR-UD-DAWÂBIT.

A treatise on Persian grammar and prosody.

Author: 'Abd-al-Basit عبد الباسط.

Beginning:—

مشهد ایامِ نیزیت
* شاعر: مسعود شیرازی

مکتبہ تحریر قوانین فلسطین

لیک سیم دی تکنیک نجع و تحقیقات اعصاب فیلیپ فرانسیس

* الغظا ، قباعده معنى ، تكير ، تاليف حكم ،

لیک یا نفعی و نفعی حذف، انداد کلمات، حرف قاسم، *

لک شد و تبعید، الغایت که مخصوص نمکو آخوند گلمه باشد.

نیز هفتمین بند امنیتی اقدام متأخر است از مقدمه‌ی *

سایر نظریه های تحقیقات لغات *

رای نیم و میزانات مبتدا و میم *

باب دهم در صفاتیع و تواریخ و تغیر معا

یادهای علم عروض و فواید *

لیل دوائیم ن اداک مضمون احادیث *

رای سیدوللهم در فرض شاهنامه بعیدة *

لیک حمایت‌دهم در حفظیه، قوانین، نجوم، مقدار متدال اشتعال *

باب دائم دهم در انواع اشعار *

باب شاخوان هم د یه یعنی مخصوص هندی و تلزم بیانی اندماز طریقه

شعلان، سلف و حال *

وَابْعَادُهُمْ وَالْأَحْوَالُ شِعْرَانِ وَالشِّعْرَانِ اِيْشَانِ *

The date of composition, A.H. 1130=A.D. 1717, is expressed by the title **كتاب الفروض**.

Written in ordinary Ta'liq.

Not dated; 19th century

Scribe علام علي.

No. 782.

fol. 165; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6 x 3.

شرح الفيد

SHARH-I ALFIYAH.

A Persian commentary on Abū 'Abd Ullah Muhammad bin 'Abd Ullah bin Mālik-ut-Tā'i's famous Arabic grammar **الفيد**.

Commentator: Muhammad 'Ali bin Maulānā Āqā Bābā-i Sārkāni **محمد علي بن مولانا آقا باباى سرکانى**.

Beginning:—

الحمد لله رب العالمين بر غمار صافية اصحاب سخن ر ابصار

ثانية ارباب حكم بوشیده نیست *

The author of the Arabic original, who is better known as Ibn-ul-Mālik-un-Nāḥwī, died, according to Hāj. Khal. vol. i, p. 407, in A.H. 672=A.D. 1273. See also Loth, Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere; but from the colophon, dated A.H. 1155=A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436; Bihār Lib. Cat. vol. i, p. 200.

The Arabic original was printed in Būlāq, A.H. 1253; Lucknow 1263; edited by De Saey, 1833, and, with Ibn-i 'Āqīl's commentary, by F. Dieterici, Leipzig, 1851; German translation, by the same, Berlin, 1852.

A Persian commentary on the same **الفيد** by Sultān Muhammad bin 'Ali of Khāshān is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe **میر الدین محمد بن محمد صانع** says that he copied the MS. at the request of his master Mirzā Bahā-ud-Dīn Muhammad.

No. 783.

foll. 248; lines 12; size 12 x 8; 8 x 5.

شرح الفبة

SHARH-I ALFIYAH.

An exhaustive commentary on Muhammed bin 'Abd Ullah bin Mâlik-ut-Tâ'i's Arabic grammar *الفبة*, in two volumes.

Commentator: 'Abd Ullah bin Mansûr al-Qazwîni
عبد الله بن منصور القزويني

Beginning:—

خوبتر کلمه که از باب کلام نحو آن معروف اوقات الخ *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work *الفبة* for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words:—

درین دو بیت بیست حرف بیان کرده که جمیعاً مخصوص اند باش
و عمل ایشان جراست *

No. 784.

foll. 250 (249-498); lines and size same as above.

The second volume of the above work, beginning:—

جراست از خلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Hâfiż Nûr Ullah in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'onwâ' at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazîr-i-Asâf (i.e. the Wazir of Asâf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Hâfiż Nûr Ullah flourished under Nawwâb Asâf-ud-Dauâlah of Oude (A.H. 1188-1212 A.D. 1774-1797). See Taqâkirâh-i Khwâshnâwîsân, p. 46.

No. 785.

foll. 248; lines 15; size $10 \times 6\frac{1}{4}$; 7×4 .

شرح الفه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well-known Arabic grammar *fîhi*.

Commentator: Muhammad Shâdiq Barûjardi
Beginning:—

الحمد لله على آلة و الصوات على و بعد جنين كوريد بند

قليل البخاعة محمد صادق بروجردي الخ *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhammad Muhsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfiyah, which he had at his disposal at the time of writing the work.

Written in ordinary *Naskh* and *Ta'liq*.

Dated, Dulqâd, A. 1183.

Scribe: ملاسلیم بن .. العیانی

No. 786.

foll. 233; lines 16; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

دریایی لطافت

DARYÂ-I LATÂFAT.

Urdu grammar explained in Persian.

Authors: Inshâ Allah Khân and Mirzâ Qatil: انشاء الله خان و میرزا قاتل
Beginning.

Beginning:

ذلی بی اندازہ دا وزیرا سزاوار است کہ زبان ادبی را بلغتی

گوناگون بدنطق اورد الخ *

Sayyid Inshâ Allah Khân, with the *takhallus* Inshâ, was a Urdu poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihli, where they held influential

posts under the Muğal emperors. His father, Mir Māshā Allāh, with the *takhalluṣ* Maṣdar, was a court physician of Aurangzib, and a friend of Amir-ul-Umarā Nawwāb Dūlfaqār Khān (the well-known Amir of Aurangzib's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Māshā Allāh to leave Dihlī, and he came to Murshidābād, where he entered the service of Nawwāb Sirāj-ud-Daulah. Inshā was born and brought up in Murshidābād, but in his youth he went to Dihlī (during the reign of Shāh 'Ālam; A.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Ḥakim Sanā Ullah Khān Firāq (pupil of Khwājah Mir Dard), Ḥakim Qudrat Ullah Khān Qāsim (also pupil of Mir Dard), Shāh Hidāyat, Miyyān Shikibā, Mirzā 'Azīm Beg 'Azīm (pupil of Saudā), Mir Qamar-ud-Dīn Minnat of Sūnpāt (see No. 418), and Shaykh Wali Ullah Muhibb. Inshā held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inshā went to Lucknow, where he held similar poetical disputes with the eminent poets Muṣṭafī (see No. 709), Jur'at (*d.* A.H. 1225 = A.D. 1810), Qatil (Nos. 434-455) and others. He secured the patronage of Nawwāb Ḥāṣf-ud-Daulah (A.H. 1188-1212 = A.D. 1774-1797) and Mirzā Sulaymān Shikūh (*d.* A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwāb Sa'ādat 'Ali Khān (Nawwāb of Lucknow, A.H. 1212-1229 = A.D. 1797-1813), from whom he received warm favours and liberal rewards. In his later days Inshā incurred the displeasure of the Nawwāb, and was removed from the court. According to a chronogram by Basant Singh Nīshāt, quoted in Azād's Āb-i Ḥayāt, p. 269, Inshā died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See Āb-i Ḥayāt, pp. 259-309; Garcin de Tassy, Littérature Hindoue, vol. i, p. 244; Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshā was well versed in Urdū and Persian, and also knew Turkish and Foshtū. Besides the present work he left a Urdū *Kulliyāt*; a Persian *Diwān*; a Persian *Maṣnawī*, entitled شیر بزیر written in imitation of Bahā-ud-Dīn 'Āmulī's *Nān-wa-Halwā* (see No. 291); a Persian *Maṣnawī* consisting of words of letters none of which have diacritical marks; a Persian *Maṣnawī*, called سکر نامه, written in praise of Nawwāb Sa'ādat 'Ali Khān; Satires in Urdū; a Persian poetical paraphrase of the well-known Arabic grammar عامل علم by 'Abd-ul Qādir bin 'Abd-ur-Rahmān ul-Jurjānī (*d.* A.H. 471 = A.D. 1078); a Persian treatise, called طائف المیادین, containing

witty sayings of Nawwâb Sa'âdat 'Ali Khân (see Rieu iii, p 961).

For Qatil's life see No. 434.

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzîm-ul-Mulk Nawwâb Sa'âdat 'Ali Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatil jointly wrote the work in which the respective share taken by each was that the introduction, the Urdu words and phrases, the idioms current in Shâbjahânbâd and the grammar of the Urdu language, are due to him (Inshâ Allah); and that Qatil took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. بحر العادات and ایجاد ناظمی بلده by Inshâ Allah and حقيقة اردو دریلی لفاظت by Qatil.

The work consists of one *Şâdaj* محدث (in five *Durr-dânah* دار) and seven *Jazîrah* جزیرہ with sub-divisions, termed سلطنت - شهر بلده, enumerated in the preface. Printed, Mursîdâbâd, A.H. 1200.

Written in fair Ta'liq.

Dated, 2 Jumâdâ II, A.H. 1240.

No. 787.

fol. 21; lines 18; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

دستور المبتدئ

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs

Author: Ṣâfi ibn Naṣîr صفي ابن نصیر.

Beginning: —

الحمد لله الذي يصرف الدوالي و يخفف القفال و يكشف العلل
، يصلح العمل الخ *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'îl.

The explanations are given in the form of questions and answers

Comp. Rieu ii, p. 524; W. Pertzsch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No. 2428; Bûhâr Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muhammad 'Abd Ullah Bilgrâmi, Cawnpore, 1863. Again at Cawnpore, 1878.

with two appendices called *Tabṣirah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'liq*.

Dated Rabi' I, A.H. 1249.

Scribe سید نعیف علی.

No. 788.

fol. 22; lines 13; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

ریاض الحروف

RIYÂD-UL-HURÜF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: 'Ibrâti.

Beginning:—

بعد از ستایش گویی حرف بر زبان آفرینی که الف قامت سر و

قدان الخ.

The author, who designates himself only by his poetical *nom de plume* 'Ibrâti, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatî. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mir Altâf Husayn Khân for the use of Mahdi Hasan. He divides the work into thirty *Qâman*, each of which treats of a separate letter.

Written in fair *Ta'liq*.

Dated 20 Dulqa'd, A.H. 1271.

No. 789.

fol. 61; lines 9; size 8×5 ; $6 \times 3\frac{1}{2}$.

قواعد فارسی

QAWÂ'ID-I FÂRSI.

A Persian grammar.

Author: Raushan 'Ali Ansâri Jaunpûri.

Beginning :—

بعد حمد حضرت آنریدگار جل جلاله و نعمت جذاب *

Raushan 'Ali, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the *Farhang-i Rashidi*, and deals especially with the various forms of *عصار*, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bâb* and a *Khâtimah*.

For other copies see Rieu, *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520-2571; Bûhâr Lib. Cat. vol. i, p. 202. Printed at Calcutta, 1828; 1833; Lucknow, 1875.

Written in legible *Nasta'liq*.

Dated, *Şafar*, A.H. 1262.

No. 790.

fol. 61; lines 15; size 9 x 6; $6\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Raushan 'Ali's *Qawa'id-i Fârsi*, beginning as above.

The latter portion of the MS., fol. 30-61, contains the *Muqaddimah* of the *Farhang-i Jahângîrî* (see Nos. 797-801), beginning :

مقدمه مستتم است بردوازده آئین - اول دیوان اطلاع اسم پاپس

بر ملک ایران آنچ *

Folios are misplaced in some places.

Written in ordinary *Tâ'liq*.

Not dated; 19th century.

LEXICOGRAPHY. PERSIAN DICTIONARIES.

No. 791.

fol. 451; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرف نامه احمد منیری

SHARAF NĀMAH-I AHMAD MUNAYRĪ.

A Persian dictionary.

Author: Ibrāhīm Qiwām Fārūqī.

Beginning:—

بِنَامِ خَدَلَوْنَدِ هَسْتَنِي بِدَ اسْتَ الخ *

The author, a native of Bihār, entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Din Yahyā Munayrī, the celebrated Indian saint (*d.* A.H. 782 = A.D. 1380), whose discourses entitled مکتوبات معدن المعانی, and letters or شرخنامه ابراهیمی are noticed later on in this catalogue.

The work was composed in the reign of Abul Muazzīz Bārbak Shāh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as فوتنگ ابراهیمی and شرخنامه ابراهیمی.

This copy concludes with two panegyric Qasīdahs, addressed to Bārbak Shāh, whose name occurs thus in the concluding line of the first Qasīdah: دایماً وَرَدْ زَيَانْ فَتَحْ حَسْتَ وَ هُمْ ظَفَرْ - بِرَ الْمُكْثَرْ بَارِكْ شَدَ شَادَ عَالَمْ: بَادَ وَ قَسْتَ.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bāb*, each of which is sub-divided into *Fasl*, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Fasl*.

Comp. Rieu ii, pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Aumer, p. 103; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719; W. Pertzsch, Berlin Cat. p. 195, No. 19; Ethé, Ind. Office

Lib. Cat. No. 2457; *Mélanges Asiatiques*, iii, p. 404, and ix, pp. 514 and 515

Written in fair *Nastaliq*

Not dated: 17th century.

No. 792.

fol. 287; lines 16; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the *Sharaf Nâmah-i Aljmad Munayri*.

One or two folios are missing from the beginning and the MS. opens abruptly thus:

حیچ دانی در نیاید فارسی را چند حرف *

Written in ordinary Indian *Tâliq*.

Dated 29 Jumâdâ II. 1218 Bengali year.

No. 793.

fol. 396; lines 17; size 12×8 ; $9 \times 5\frac{1}{2}$.

مُويِّن الفضلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary.

Author: Muhammad Ibn Lâd.

Beginning:—

محمد متواتر و مدائیح منکثه مزدار و دستگیر تواد را که
بناییف چندین حرف اخ *

Blochmann, who describes the work in his Contributions, p. 9, calls the author Muhammad bin Shaykh Lâd of Dihli, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work:

For Arabic words and the *صرّاح* and *القاج*, and for those of Fârs, Rûm, Samarcand, Mâwarâ-un-Nahr, etc., etc., the *شعراء* - *لسان* - *الشعراء* - *طبق حقيقة الشیا* - *متوح مخون اسرار* - *مويید الفواید* - *رذن گویا* - *الفضل* - *نھر قوایس* and *فرهنگ علمی* - *قندیه الطالبین*.

Later on he adds that for the sake of convenience he has observed the following abbreviations:—

دَسْ ; أَدَاتِ الْفَخْدَ for لِ ; لَانِ الشَّعْرَا for لِ ; كَلَّ for تِ ; مَرَاجِعْ for مِ ; قَنْيَةِ الطَّالِبِينِ for قِ ; شِرْفَنَامَهِ for شِ ; زَقَانِ كُوَيْبَهِ for زِ ; دَسْلَوْرِ الْأَفَاقِ for دِ ; طَبْ حَقَابِقِ الْأَشْيَا for شِ ; مُوَدِّعِ الْفَخْدَ for مِ ; طَبْ حَقَابِقِ الْأَشْيَا for شِ ; مُوَدِّعِ الْفَخْدَ for مِ .

The work is divided into *Kitâb*, *Bâb* and *Fâsî*. The *Kitâb* is arranged according to the first letter and the *Bâb* according to the last. Each *Bâb* consists of three *Fâsî*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawi words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shâh Nâmah* of *Firdausi*, the *Khâmsah* of *Nizâmi*, the poems of *Sahâ'i*, the *Diwâns* of *Khâqâni*, *Anwâri*, *Zuhûri*, *'Abhari*, *Hâfi*, *Salmân*, *Sa'dî* and others. The *Khâtimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494; W. Pertsch, Berlin Cat., pp. 225-227; Ethé, Bodl. Lib. Cat. No. 17:0; Ethé, Ind. Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 140; E. G. Browne, Camb. Cat. p. 227; Bûhâr Lib. Cat. vol. i, p. 192; Salemann in *Mélanges Asiatiques*, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow, 1884; Cawnpore, 1889.

Written in careless Ta'liq

Dated *Dulqa'd*, A.H. 1226.

No. 794.

fol. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

كتف اللغات و الامثليات

KASHF-UL LUĞÂT WA'L İSTILÂHÂT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sufis.

عبد الرحمن بن احمد سور

Beginning:—

الحمد لله رب العالمين اما بعد حمد و صلوة ميكويد اغف

* العياد الع

We learn from the preface that the author, while reading with his son *Shaykh Shihâb*, the *Diwân* of *Qâsim-i Anwâr*, found that many words occurring in the *Diwân* were not explained either in the *فرهنگ شیخ محمد بن شیخ لاد* or *فرهنگ شیخ ابراهیم قوام*

dictionaries such as *كثرة الفلت* - *تجيئ* - *صرائح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *فرهنگ جهانگیری*, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahim Bibarī. Blochmann, in his Contributions, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muhammad bin Lād, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hāj. Khal., vol. i, p. 214, that the work was written about A.H. 1060 = A.D. 1650, is therefore erroneous. The work is also known as *فرهنگ شیخ عبد الرحیم باری*; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the *Bāb* and the last, the *Faṣl*. For other copies and further particulars see Rieu II, p. 495; W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehran, p. 25; J. Aumer, p. 107; E.G. Browne, Camb. Catalogue, p. 228; Salemann in *Mélanges Asiatiques*, tome ix, p. 523 No. 51; Blochmann, Contributions, pp. 9 and 10; Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary *Nastalīq*.

Dated 1251.

No. 795.

foli. 545; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مدار الا فاضل

MADĀR-UL AFĀDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: *Ilahdād Fayḍī bin Asad ul-Ulā 'Alī Shir Sīhindī*
 الله داد فیضی بن اسد العالی علی شیر سونحدی
امد العالی for *امد العالی*.

Beginning:—

ای نام تو ورد هر زبانی دیگر است.

Ilahdād Fayḍī is also the author of a history of Akbar's reign which he wrote at the request of his master Shāykh Farid Būkhārī, afterwards Mumtāz Khān, (d. A.D. 1025 = A.D. 1616) who held high military offices under Akbar and Jahāngīr (see Elliot, History of India, vol. vi, pp. 116-146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the *Şurâh*, *Muhammadib-ni Asmâ*, *Tâjâyn* and its commentaries.

Nisâb-uş Şibyân, Qunyat ul Fityân, the Persian, Dari, Pahlawi and Turkish words from the old works Zufân Gûyâ, also called Panj Bakhshtî, Adât-ul Fuâlâ, Tabakhtûrî, Hall-i Luqât-uş-Shû'ârâ, Sharaf Nâmah-i Ibrâbîmî, and the modern works, Tuâfat-uş Sa'âdat-i Iskandari and Muayyid-ul Fuâlâ.

The arrangement is that the first letter forms the *Bâb* and the last the *Fâsîl*. Each *Fâsîl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ف - غ and ت.

A *Khâtimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dhu'l-Hijjah, A.H. 1001 = A.D. 1593:—

خلعت ائمۀ پوشید این عروس زیدا در تاریخ ذی حجه الحرام

سنه الف الف *

This date is further expressed by the following versified chronogram in which the author adopts the *tabâkhâlîs* Faydi:—

چو این فامه را خامه تیر زد (تیر زد
(read
به پایان رساند از سر اختتمان
بی سال تاریخ از از مضا
خود گفت نیضی بکو نیض عام

The numerical value of the words نیض عام is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Auner, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bûhâr Lib. Cat. vol. i. p. 192. A Hindûstâni translation of the Madâr-ul-Afâdîl is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus:—

..... و بعد آن جمله تسرید بمقدمة بیانی جلوه گر گردید بعد اخیر
الطلاب مولف این کتاب ابداد نیضی سرهنگی افاض الله علیه سلیمان
نیضه الخفی در عهد سلطان السلاطین قائم بنیان الفجرة و المتمردین

جلال الدين محمد ابیر بادشاهه غازی خلد الله تعالیٰ ملکه و سلطانه و افضل
العالمین ببره و احسانه دریوز پنجه شفیعه بیست و نهم شهور رب جمیع المرجب
زید قدره در شیبور سنه الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month Dulhijjah to be correct then evidently the date of transcription, 29 Rajab A.H. 1001, is erroneous, because the month Rajab precedes Dulhijjah by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned *Nasta'liq*.

— — —
No. 796.

fol. 305 ; lines 19 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author : Muhammād Qāsim bin Ḥāfiẓ Muhammād Kāshānī, poetically surnamed Surūrī. محمد قاسم بن حاجی محمد کاشانی المتعاصی بـ سروری.

Beginning :—

ایندای کلام هر دانشمند سخنور و اندیهای سخن هر خردمند

دشمنیزز *

The author, who originally belonged to Kāshān, spent most of his days in Isfahān. Taqī Auhādī, fol. 321^b, who praises the present work, says that when he finished his dictionary سرمه سلیمانی at Isfahān, Surūrī accused him of plagiarism and maliciously reported so to Mirzā Muhammād Wazīr Khurāsānī. The Governor, says Taqī, reprimanded Surūrī and the latter had to leave Isfahān for Kāshān, but went again there after Taqī had settled in India. According to some, Surūrī was the son of a shoe-maker, and Taqī, who says that Surūrī spent his days at Isfahān as a shoe-maker, remarks further

that Surūrī, in his later days, did not like to hear the word "shoe." Surūrī came to India during the reign of Shāh Jahān and died on his way to Mecca. See Riyāḍ-ush-Šu'arā, fol. 184^a; Šuhuf-i Ibrāhīm, fol. 388^b (where the author is confounded with Surūrī Kābulī); Sprenger, Oude Cat. p. 26. According to Rieu, p. 498, Surūrī had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix, pp. 531-535, No. 67. The arrangement is that the *Bāb* is formed by the first letter and the *Faṣl* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shāh 'Abbās (A.H. 996-1038 = A.D. 1587-1628). It is also known as *لُغَتُ سُرُورِي* and *فَرهنگ سُرُورِي*. For other copies and further particulars see Rieu ii, pp. 494 and 499; W. Perteh, Berlin Catalogue, p. 192; G. Flügel, i, pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Camb. Catalogue, p. 230; Ethé, Bodl. Lib. Cat. Nos. 1729-1731; Ethé, Ind. Office Lib. Cat. Nos. 2478-2480; Cat. Codd. Or. Lugd. Bat. i, p. 96. Comp. also Hāj. Khal. v, p. 325; Bloehmann, Contributions, pp. 12 and 16-18; *Mélanges Asiatiques*, iv, p. 498 and v, p. 238. Printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i Jahāngīrī* (see Nos. 797-801), about A.H. 1028 = A.D. 1619, comp. Ethé, Bodl. Lib. Cat. No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nastalīq.

Not dated; 17th century.

No. 797.

fol. 413; lines 25; size 13½ x 9; 8½ x 4½.

فرهنگ جهانگیری

FARHANG-I JAHĀNGĪRĪ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamāl-ud-Din Ḥusayn Injū bin Fakhr-ud-Din Ḥasan of Shiraz. جمال الدین حسین انجو بن فخر الدین حسن شیرازی

Beginning:—

نکه بر لوح زبانها حرف اول نام اوست الم .

The author, a native of Shiráz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahāngir, who gave him the governorship of Bihār, and subsequently, A.H. 1027 = A.D. 1617, the title of 'Aqdud-ud-Daulah. He died in Āgrah some years after A.H. 1030 = A.D. 1620.

The author commenced the work under Akbar and finished it under Jahāngir in A.H. 1017 = A.D. 1608, expressed by the words رضی فرهنگ نور الدین جهانگیر in the following versified chronogram:—

مرتب گشت این فرهنگ نامی باسم شاه جم جاه جهانگیر
چو جستم سال تاریخش خرد گفت زهی فرهنگ نور الدین جهانگیر

According to the *Tuzuk-i Jahāngiri*, p. 359, the author presented a copy of the work to Jahāngir in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The *Muqaddimah* divided into twelve sections آیین treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bāb* and the first the *Fasl*. The *Khātimah* treats of metaphors, and figures of speech, compound words, etc., in five *jo'*.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix, pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Bihār Lib. Cat. vol. i, p. 193; Rieu ii, pp. 496-498; and Supplement, p. 117; W. Pertzsch, Berlin Catalogue, pp. 192-197; J. Asmer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Camb. Catalogue, pp. 229 and 230; Rosen, Persian MSS., p. 298; Blochmann's Contributions, pp. 12-15; Journal Asiatique, 1871, pp. 106-124; Ethé, Bodl. Lib. Catalogue Nos. 1734-1746; Ethé, India Office Lib. Catalogue, Nos. 2481-2493.

The work has been lithographed in Lucknow, A.H. 1293. The *چهار عنصر دانش* of Amān Ullah Khānahzād Khān Firuz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see Rieu ii, pp. 509 and 510; Salemann, loc. cit. p. 543, No. 88.

Written in learned small *Nastalīq*. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

foll. 550; lines 23; size $13 \times 7\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another complete copy of the *Farhang-i Jahāngiri*, beginning as above.

Written in ordinary Nasta'liq, with occasional notes in the margin.

Dated Rabi' I, (year not given).

Scribe: *نَعْمَتُ اللَّهِ ابْنُ حَسَنٍ*

The *Khātimah*, written in fair Nasta'liq by *خَواجَهُ حَسَنِ ابْنِ خَواجَهِ* *مُحَمَّد*, is dated A.H. 1204.

No. 799.

foll. 573; lines 21; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The same.

Another complete copy of the *Farhang-i Jahāngiri*, beginning as above.

Written in ordinary Nasta'liq with marginal emendations.

Not dated; apparently 19th century.

No. 800.

foll. 364; lines 25; size 11×6 ; $7\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of the *Farhang-i Jahāngiri* without the *Khātimah*, beginning as usual.

Written in fair Nasta'liq, with an illuminated head-piece and a double page 'Unwūn.

Not dated; apparently 18th century.

No. 801.

foll. 577; lines 25; size $12 \times 6\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

The same.

Another complete copy of the same *Farhang-i Jahāngiri*, beginning as above.

A splendid copy. Written in good *Nasta'liq* within gold and coloured borders with an illuminated head-piece.

Dated Muharram, A.H. 1069.

Scribe: شاه محمد.

The seals of Nawwâb Sayyid Vilayât 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 802.

fol. 673, lines 21; size 12 x 8; 9 x 5½.

برهان قاطع

BURHÂN-I QÂTI'.

The well-known Persian dictionary.

Author: Muhammad Husayn, poetically surnamed *Burbân*, bin Khalaf ut-Tabrizi. محمد حسین المختلص به بربان بن خلف التبری.

Beginning:—

ای راهنما ببریان در آنواه از نام تو بردند زبانها بتو را

The author says that he has included in the present work the contents of the *Farhang-i Jahângîrî*, *Majmat-ul Furs* of *Surûrî*, *Surmalî-i Sulaymânî* (by Taqî Auhâdî), *Şîjhâ ul-Adwiyah* of *Husayn-ul Anshârî*, but that he has omitted the poetical quotations. The work is dedicated to Sultan 'Abd Ullâh Qoṭub Shâh bin Quṭub Shâh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words in the following versified chronogram:—

چو برهان از ره توفیق بودان سر این مجموعه را گردید جمع
بی تاریخ اتمامش تضا گفت کتاب ناتخ برهان قاطع

It consists of nine *Fâ'idah* on the Persian language, its letters, particles and orthography; twenty-eight *Gusfâr* comprising the dictionary proper. The twenty-ninth *Gusfâr* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rien ii, p. 500; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, pp. 230 and 231; Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bûhâr Lib. Cat. vol. i, p. 194; Blochmann, Contributions, pp. 18-20; Hâj. Khal. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Ahmad 'Âsim was printed in Constantinople, A.H. 1214 and in Bûlâq, A.H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjâhânâbâd, Rabi' I, A.H. 1226 = April, 1810.

Scribe: لاجى عل.

No. 803.

fol. 432; lines 24; size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the *Burhân-i Qâfi*, beginning as above.

Written in fair Naskh.

The MS. is in a damaged condition, mostly the latter portion and the paper is getting brittle.

The transcription of the copy was commenced in Shâ'bân, A.H. 1151 and finished in Rabi' II A.H. 1152.

No. 804.

fol. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHIDI.

A Persian dictionary containing the contents of the *Farhang-i Jahângîrî* (see No. 797) and the *Farhang-i Surûrî* or *Majma'ul Fûrs* (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashid bñ 'Abd-ul Gafîr ul-Husaynî ul-Madani ut-Tatawi. عبد الرشید بن عبد الغفار الحسيني العذري التواتي.

Beginning:—

سذلکشی که آرایش سر نامه هر سخن و پیرایش دیدارچه هر نو

و ذهن الخ *

'Abd-ur Rashid, who is also the author of the Arabic-Persian dictionary, entitled *Muntakhab-ul-Lugât* (see No. 833), completed

this work in A.H. 1064=A.D. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burbân-i Qâfi (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753; Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in Mélanges Asiatiques, tome ix p. 546, No. 95. Edited in the Bibliotheca Indica by Maulâvî Dâlfaqîr 'Ali, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Spleieth under the title 'Grammaticæ Persicæ præcepta ac regulae,' Halle, 1846; it also forms the basis of 'Abdol-Wâsi' Hânsawi's grammar.

Written in Indian Nasta'liq.

Dated Râbi' I, the fourth regnal year of Bahâdur Shâh.

No. 805.

fol. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{1}{4}$.

أشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: Gu'lâm Ullâh Bhîkan Siddîqî ul-Hânsawi ul-âzâzî
علم الله بهكن صديقى manusri الغزوي

Beginning:—

حمد بیحد و ثنا بیعد می خالق الخلقی را که وجود بشر را از جمله موجودات مراتب اعلی داد چنانچه آیه کریمة و لقد کرمدا بدنی آدم الى آخره دال این حال است الخ.

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A.H. 1082=A.D. 1671 but according to the chronogram: i.e. 1968-855, it is A.H. 1113=A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 Râbi' I, A.H. 1224.

شنا الله بردوانی سcribe

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

“MS. No. 213 Ashhar ul Lughât (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhikan of Hânsi. [Sd.] J. H. Blochmann 1870.”

On the left side of the above note the same Blochmann remarks thus:

“Copy written by Sanâ-Ullâh of Bardwâñ, in 1216 Bengali San (A.D. 1809-10).”

It is to be noticed that the date “A.H. 1113,” which Blochmann adds after the word Ashhar ul-Lughât, indicates the date of composition of the work.

No. 806.

foli. 640; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of بیار عجم (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to Khâliq (d. A.H. 1122=A.D. 1710), Mir Najât (d. A.H. 1126=A.D. 1714), Bidil (d. A.H. 1133=A.D. 1720), Bahâr-i 'Ajam (comp. A.H. 1152=A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foli., comprising the letters from الف to a portion of ش, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word شاخ:—

..... شاخ شکسته که برو آشیانی ذهن *

..... شاخل

شاخل - بفتح خاء و ضم آن غله ایست که در زبان هند اره
خوانند *

The MS. breaks off in the beginning of the letter ل with the word شاکل ی:—

..... بطاطا خیر منقوطة و همزة مكسورة قبل از لام - بیفانده - حکیم
شغالی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'liq.

Not dated: 19th century.

No. 807.

fol. 115; lines 17; size 10½ x 6; 7 x 3½.

چراغِ هدایت

CHIRĀĞ-I HIDĀYAT.

A poetical glossary.

Author: Sirāj-ud Dīn 'Alī Khān, poetically surnamed Ārzū
سراج الدین ملیخان آرزو نخلص.

Beginning:—

لما بعد حمد راغع جميع لغات و ملوات بر انتصه و افضل مترجمادات *

The author, who has been noticed in this Catalogue, No. 390, says in the preface that it is the second volume متردم of his Sirāj-ul Luğat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahāngiri, (see No. 797) Surūrī (see No. 796) Burhān-i Qāfi (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147=A.D. 1735, during the reign of Muhammad Shāh.

For other copies and further particulars see Rien ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirāj-ul Luğat, it is arranged alphabetically, the first letter determining the *Bāb*, the second the *Faṣl*. It has been printed in the margins of the lithographed edition of the مختار الكلمات, Nawāl Kishor Press, Kānpūr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq.

Dated Ṣafar, A.H. 1240.

Scribes: امرستکه و خوشرفت رایی.

No. 808.

fol. 281; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

The same.

Another copy of Ārzū's *Qirāq-i Hidāyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 809.

fol. 101; lines 13; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

The same.

Another copy of Ārzū's *Qirāq-i Hidāyat*.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 810.

fol. 283; lines 16; size 12×9 ; $8\frac{1}{2} \times 5\frac{1}{2}$.

مرات الاملاج

? ✓ MIR'ĀT-UL ISTILĀH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Rām Mukhlīs.

Beginning:—

پندا در مقامی که کوئی بار اعلیٰ بازجوی سوزدن رسمیه محمد

الغ

The author, a Khatri Hindū of Lahore, was a pupil of Mirzā Bidil, and a friend of Ārzū. He was attached to the service of Muhammad Shāh, and was honoured with the title of Rāī Rāyān. He died in A.H. 1164=A.D. 1750. He is the author of a Persian *Diwān* and left a collection of letters and a history of the war of Muhammad Shāh with Nādir Shāh (Elliot's History, vol. viii. p. 76). For his life see *Safinah-i Khwushgū*, fol. 203^a; *Gul-i Ra'nā*, fol. 278^a; *'Iqd-i Sharīyyā*, fol. 60^a; *Safinah-i Hindī*, fol. 77^b.

تحقيق اصطلاحات
which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabi' I, A.H. 1157 = A.D. 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997.

Written in ordinary Indian Ta'liq.

Dated, November, 1820.

No. 811.

fol. 144; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

نوار المقادير

NAWĀDIR-UL-MAŞĀDIR.

A vocabulary of Persian verbs explained in Persian, with copious illustrations from ancient and modern poets.

Author: Lâlî Tek Chand Bahâr.

Beginning:—

بعد سایش خدارند خود آنون دانش آموزگار تعالی شانه آلم*

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^b, contains the vocabulary of *Zand* and *Pâzand* verbs taken from the *Farhang-i Jahângiri* (see No. 797).

The work has been lithographed at Dihli, A.H. 1272.

Written in ordinary Ta'liq.

Dated 2 Ramadân, in the fourth regnal year (!); apparently, 19th century.

No. 812.

foll. 396; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

مخطوطات الشعرا

MUŞTALİHÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Iran.

Author: Wârastah وارسته.

Beginning:—

بسم الله مجيئها ميخوانم رسفيته کندی در بصر سخن میرانم الخ *

According to the author of the *Gul-i Ra'nâ*, fol. 284^a, Wârastah, called Siyâlkoti Mâl after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شانی and a *Tâdkirah*. He finally settled at Derah Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of *Burhân-i Qâli*, p. 12. See also Sprenger, Oude Catalogue, p. 148, where the author's anthology, entitled جنگ رنگ رنگ, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rien ii, p. 503. Lithographed at Lucknow, 1888, and, with *Khulâşah-i Bahâti 'Ajâim*, Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian *Tâ'liq*.

Not dated; 19th century

The folios towards the end of the copy are water-stained and damaged.

No. 813.

foll. 225; lines 23; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian *Tâ'liq* with an illuminated head-piece.

Not dated; 19th century.

No. 814.

fol. 1420; lines 10; size $12\frac{1}{2} \times 7$; $9 \times 4\frac{1}{2}$.

مختصر بهار عجم

MUNTAKHAB-I BAHĀR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lālā Tek Chānd Bahār's exhaustive and popular dictionary Bahār i 'Ajām, by Indarman.

Beginning:—

بهار آفیزندی که گلبرگ زبان انسان را استعداد نگهیت سخن کرایست

نویسده اخ

In the preface Indarman, a pupil of Lālā Tek Chānd, after highly praising the latter and his work, the Bahār-i 'Ajām, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182=A.D. 1768.

Indarman's preface is followed by his master Lālā Tek Chānd's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbih-ul-Ğâfilî by Sirâj-ush-Shu'ârâ (تنبیه الغافلین سراج الشعرا), and a short treatise by Mir Muhammad Afḍâl Shâbit (رساله مختصری حضرت میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Muşâlihât-ush-Shu'ârâ of Wârastah (مصلحت الشعرا) (see No. 812), the treatise by Anand Rûm Mukhlîs, and one in which the author's name was not mentioned. و رساله دیگر که نام مؤلف در آن مذکور نبود. Tek Chānd then gives the chronogram يادگار نقیر حفیر بهار (yādgār-e nqir-e ḥafir-e bahār), which is equivalent to A.H. 1152=A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads يادگار نقیر حفیر بهار بار بار سال (yādgār-e nqir-e ḥafir-e bahār bār bār sāl), and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A.H. 1162 = A.D. 1748. Our copy has سال بار بار instead of بار بار سال in Rieu's copy. In my opinion both the readings يادگار نقیر حفیر بار بار سال and يادگار نقیر حفیر بار سال, which convey no sense, are incorrect. The correct reading seems to be يادگار نقیر حفیر سال تاریخ انعام (yādgār-e nqir-e ḥafir-e sāl tāriix-e anām)

Tek Chānd also wrote a treatise on letters, entitled *چواخه العروف* (lithographed in Kānpūr, A.H. 1267) and another on verbs, called *نواخر المصادر* (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chānd himself, see Garcin de Tassy, *Histoire de la Littérat Hindouie*, i. p. 284; Rieu ii, p. 502 and 503; Blochmann, *Contributions*, pp. 28-30. Lithographed at Matbū'-ul-'Ulūm Press, Dihlī, A.H. 1853, under the title *مقطعات بھار مخطوط*.

عجم

Written in minute Nastā'liq. The handwriting of the latter portion of the MS., fol. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwāl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله رب العالمين له بالتمام رسيد منتخب كتاب بهار عجم تأليف
استادی مخدومی تیکچند بخط قبور حقیر ... اندر من اول روز پنجم شنبه
شهر شوال سنه دوازده از جلوس شاه عالم بهادر باشاده غازی موافق سال هزار
و يکصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

fol. 100; lines 21; size 10 x 6½; 7 x 3½.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

..... روز حساب - روز شمار - يوم؟ يوم الحساب و لـ دایم بما بدولت
و ایام عمر را - دامن گه بدامن يوم الحساب ده - آخرت - فردا - جرا -
حشر - محشر - رستخیز - رستاخیز *

The headings, one hundred in number, under which the names are grouped, run thus:—

اسامی بہشت - اسامی دوزخ - اسامی دنیا - اسامی زمانه
اسامی آسمان - اسامی (عین) اسامی شہر اسامی سلاح -
اسامی نیر، and so on.

The copy ends thus:—

اسلامی جای - محل مکان خیام فرماید با مردم
نا اهل مدام محبت - کز مرک پنر محبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to *Sharaf Nâmah* (see No. 791) and cites examples mostly from ancient poets such as Khâqâni, Anwâri, Zuhûri, Mujir-i Bâilaqâni, Khusrav, Hasan Dihlawî, Salmân, Hâfiż, etc. In some places he also quotes Jâmi.

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

No. 816.

fol. 76; lines 13; size, 9 x 5½; 6 x 3.

لُبْ لُبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author: Khwâjah Amir خواجه امیر.

Beginning:—

بعد از حمد خداوند زمین و آسمان و نعمت رسول مخصوص دن
نکان الخ *

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives برو اسماء مفعولی خارجی but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818, he abridged the two works, and entitled the abridgment لب لب: it consists of thirty *Fasl*.

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible *Nasta'liq*.

Dated 4 Shawâl, A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

fol. 162; lines 15; size 8 x 5; 5½ x 3.

مُصَادِر

MAŞĀDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qādi Abū 'Abd Allāh Ḥusayn bin Aḥmad az-Zūzānī: قاضي ابو عبد الله الحسين بن احمد الزوزاني.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثْرَهُ بِمَا لَمْ تَأْتِيْ تَأْتِيْ عَلَى الْحُرْفِ الصَّحِيْحِ
 وَ اتَّسَعَتْ مَا لَمْ يَعْلَمْ

According to the author of the *Bugyat-ul Wu'āt*, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also Ḥāj. Khāt. vol. ii, p. 93; Rieu, p. 505.The arrangement, as given in Rieu *loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (نَافِعٌ), irregular (جَوْفٌ), defective (سَالِمٌ), and re-duplicate (مَفَاعِدٌ) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. 111; Rieu, Arabic Cat. p. 755.

Written in fair *Naskh* with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:—

سُودَةُ الْمَدْنَبُ الْعَلَمِيُّ ابْنُ مُحَمَّدٍ طَالِبُ زَيْنِ الْعَابِدِينَ فِي ثَانِي
 عَشَرَ شَهْرِ مَحْرُومِ الْحَرَامِ سَنَةِ خَمْسٍ وَ تَسْعِينَ بَعْدَ الْأَلْفِ فِي بَلْدَةِ اَحْمَدٍ
 نَكْرُ مِنَ اللَّهِ التَّوْبِيقُ *

In several places on the title-page the work is called تاج المصادر زوزاني.

Several notes and 'Arq-didahs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Alamgir's time, dated A.H. 1116.

Another of one عباد الله is dated A.H. 1188. The third, also disfigured, partly reads زین الدین .. بیان الدین and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیعی Badi-i, whose *Takhallus* appears thus in the concluding lines:—

ابن چنین لفظ بدیعی را بدیعی نظم کرد
تا بود در روزگار از روی شمین نام و نشان

Beginning of the glossary:—

از پس حمد خداوند زمین و آسمان
در لغة نظمی کنم همچوں لایی عمان

It is written in ordinary minute *Naskh*.

No. 818.

fol. 99; lines 17; size 11 $\frac{1}{2}$ x 6 $\frac{1}{2}$; 8 x 4.

The same.

Another copy of Zūzāni's *Muṣādir*, beginning as usual:

الحمد لله على سوابع آلية المسابقة افواجاً الخ *

Written in fair Indian *Ta'līq*.

Not dated; 19th century.

No. 819.

fol. 153; lines 15; size 9 $\frac{1}{2}$ x 6; 6 x 3 $\frac{1}{2}$.

دستور اللغة

DASTŪR-UL-LUGĀT.

A rare old grammatical dictionary.

Author: Abū 'Abd Ullah 'Alī-Husayn bin Ibrāhīm bin Aḥmad un-Naṣānzi. ابو عبد الله الحسین بن ابراهیم بن احمد النظرنی.

Beginning:

الحمد لله الذي ابشع العالم بقدرته و خص بنى آدم بكرامته الخ *

According to Brock, vol. i, p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muharram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj. Khal, vol. iii, p. 227; Leid. 102-4; Paris 4286; Ups. 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair *Nastâliq*

Dated A.H. 1114.

No. 820.

fol. 194; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MAŞÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the *Mâşâdir* of Zûzâni (see No. 817).

Author: Abû Ja'far Ahmad bin 'Ali ol-Maqqâti ul-Bayhaqî
ابو جعفر احمد بن علی المقری البیهقی

The author of the *Bûqyat-ul-Wurât*, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramadân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj. Khal, vol. ii, p. 93.

This copy of Bayhaqî's *Tâj-ul-Mâşâdir* deceptively begins thus with the preface of Zûzâni's *Mâşâdir*:

الحمد لله على سوابع آياته مسابقة ازواجا و سوابع نعمائه المتلاحقة ازواجا قال الشاعر العلام الجل السيد ابو عبد الله الحسین بن احمد الززفی هدة مصادر ترجمتها و تفھمتها و جرئتها عن شواهد الحديث والشعر الخ *

A comparison with the following copy of Bayhaqi's *Tâj-ul-Mâṣâdir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzânî's *Mâṣâdir*. The name of Zûzânî, occurring in the third line of the present preface, has been penned through and corrected thus in the margin :

بدل - الشیخ الامام ابو جعفر احمد بن علی المقری البیهقی *

In the preface (line 26), as well as in the colophon, the work is called *تاج المقادير*.

The author of the *Bugyat-ul-Wurât loc. cit.* calls this work "Fountains of dictionary" *بِنَابِعِ الْلُّغَةِ*. It is to be noticed however that it bears a close agreement with the *Mâṣâdir* of Zûzânî in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqi's *Tâj-ul-Mâṣâdir* is an enlarged recension of Zûzânî's *Mâṣâdir*.

The contents of the *Tâj-ul-Mâṣâdir* have been described in Ethé, Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.

Written in learned *Nuskhâ* with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A.H. 850, runs thus :

رَبِّ الْفَرَاغِ مِنْ اَنْتَسَابِ هَذَا الْكِتَابِ الْعَيْمَوْنَ الْمَبَارِكِ الْمَوْسُومِ بِتَاجِ
الْمَقَادِيرِ الْمُقَسُوبِ بِالْبَيْهَقِيِّ ... يَوْمِ الْاثْنَيْنِ اَثْنَيْ عَشْرِينَ مِنْ شَهْرِ جَمَادِيِّ
الْأَوَّلِ سَنَةِ خَمْسِينَ وَ ثَمَانِمِائَةِ عَلَى يَدِ اَعْنَفِ عَبْدِ اللَّهِ الْمُكَمِّدِ
مُحَمَّدِ بْنِ مُحَمَّدٍ (illegible) غَفَرَ اللَّهُ لَهُ *

Fols. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I.

رسالة الحرفيّة العصديّة *Risâlat-ul-Hurfiyat-ul-'Aqâdiyah*, so called in the colophon.

Author : 'Aqâd-ud-Dîn 'Abd-ur-Rahmân bin Alîmad al-İjî
عَضْدُ الدِّينِ مَعْدُ الرَّحْمَنِ بْنِ أَحْمَدَ الْأَبْعَجِي

Beginning :—

نبذة فايدة تشمل على مقدمة و تنبية و تقسيم و خاتمة الخ *

The treatise explains the meaning of the technical term الوضع and consists of a *Mugaddimah*, a *Tanbih*, a *Taysim* and a *Khālimah*.

Brock, vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work الرسالة الوضعية العضدية الرسالة الوضعية, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned *Naskh* with marginal notes.

The colophon runs thus :

تمت رسالة الوضعية العضدية بعون الله وحسن توفيقه على يد
أعف العبد سيد احمد بن سيد امام الحسيني المرغيناني في مدرسة
سلطان الزمان ... (illegible)

Not dated; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Ali and Imām Shāfi'i.

II.

ابو على محمد بن المستقر البصري المعروف بقطرب المتنك al-Muṣallaṣ, by Abū 'Alī Muḥammad bin Muṣṭanir al-Baṣrī, better known as Qatrūb: بقطرب.

Beginning :—

قال ابو على القطب هذا كتاب الغنة و سميت المتنك *

According to Hāj. Khal, vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071-7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the *Tāj-ul Maṣādir*.

Dated 24 Ramadān, A.H. 845.

The colophon is followed by a note, dated 22 Ramadān, A.H. 1120, in which the price of the *Tāj-ul Maṣādir* is recorded as rupees five only.

No. 821.

fol. 229; lines 27; size 10 x 7; 8 x 4½.

The same.

Another copy of Bayhaqī's *Tāj-ul Maṣādir*.

Beginning :—

الحمد لله رب العالمين حمدًا يفوق حمد الشاكرين ثم *

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned Naskh with occasional marginal notes.

Not dated; apparently 14th century.

The title-page contains a list of the contents.

No. 822.

fol. 167; lines 15; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

كتاب المصادر

KITĀB-UL MASĀDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqī's Tāj-ul Maṣādir (see No. 820).

Author: Abū Bakr Muḥammad bin 'Abd Ullah ul-Bustī
محمد بن عبد الله البستي

Beginning:—

كتاب المصادر - تأليف الشیعی ابی بکر محمد بن عبد الله ... بن
البستی رضی الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمین *

On the next folio we find the following beginning which runs thus after.

قال الشیعی ابی بکر مصنف هذا الكتاب *

The contents are similar to Bayhaqī's Tāj-ul Maṣādir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes

Not dated; apparently 15th century.

No. 823.

fol. 172; lines 19; size $12 \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

مهدب الاسماء

MUHADDAB-UL-ASMA.

A vocabulary of Arabic nouns explained in Persian.

Author: Maḥmūd bin 'Umar bin Maḥmūd bin Mānṣūr ul-Qāḍī
عاصمود بن عمرو بن محمد بن مانصور القدی
عاصمود بن عمرو بن محمد بن مانصور القاضی الشعیری تلميذ العربی عن قبیله شیعیان.

Beginning :—

الحمد لله الذي خلق الخلق بقدرته العج

The work is noticed in *Hâj. Khal.* vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitâb*, each subdivided into three *Bâb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God. The author enumerates the following sources :—

- كتاب البلقة - كتاب الاسامي الموسوم نا السعدي - الاسامي و الاسماء
and اصطلاحات المتنطق - المشاهير - الروضة - ترجمان القرآن - كنز الاسامي
محيط المصنف.

A correct and complete copy.

Written in fair *Nasta'liq*.

Not dated : 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page :

كتاب مهدب الاسماء في مرتب الحرف تصنیف مسحود بن عمر بن
منصور القاشاني الزنجي السنجری ثم العزیزی من قبیلة بنی شیبان - کتبه
حقیر حلقة بدوش عالمان خدا بخش ابن مولوی محمد بخش خان میرحوم
۱۸۷۹ ستمبر سنہ *

No. 824.

fol. 183 ; lines 19 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

A defective and incomplete copy of *Mâhiwûd bin 'Umar as-Sanjârî's Muhadqâb-ul Asmâ*, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary *Naskh*.

Not dated : 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only.

تخصیص پنجم روپیہ خریدہ شد ۲۵ فروری سنہ ۱۹۰۲

No. 825.

foll. 100; lines 5; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 1$.

نصلب الصبيان

NIŞÂB-UŞ-ŞİBYÂN.

The most popular Arabic-Persian vocabulary.

Author: Abû Nasr Farâhî.

Beginning:—

الحمد لله رب العالمين و العاقبة للمنتفين قال الشیعی الامام
 الجل العالم بدر الحق و الشرع و الدين ... ابو نصر محمد بن الفراہی *

There are different readings of the author's name. Hâj. Khal. vol. ii, p. 559 gives the author's name as ابو نصر بن بشیر and says that the latter versified the *shâfi'i* of Muhammâd bin Hâsan *ış-Shaybâni* (d. A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it *لمحة البدر*, on which 'Alâ'ud-Dîn Muhammâd bin 'Abd-ur-Rahmân ul-Khujandî wrote the commentary *ضوء الملمة*. The same Hâj Khal. vol. vi, p. 347, while noticing the present work, calls the author *ابي نصر مسعود بن ابي بكر بن حمودة* and says that Sayyid Sharîf Jurjâni wrote an appendix *تعليقه* on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called *بدر الدين ابونصر*, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called *الرجي الفراہی*, and in No. 2381 *ابونصر فراہی مسعود بن حسن بن حمودة الادبی*. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268; Tabriz, 1846; Işfahân, 1860; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrâhîm Haqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506; J. Aumer, p. 112; W. Pertzsch, Berlin Cat. p. 214; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256; Ethé, Bodl. Lib. Cat. Nos. 1636-1639; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large *Nasta'liq*.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwâshid Nawwâb are found at the beginning of the copy.

No. 826.

fol. 38; lines 11; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of Abû Nasr Farâhî's Nisâb-uş-Sîbâyân.

Beginning:—

هَمِيْكُوْدِ ابْو نَصْر فَرَاهِيْ *

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ζ and the Persian by \mathfrak{f} .

Written in fair Nasta'liq, with occasional notes.

Not dated; 19th century.

Scribe: سید محمد علی پسر میر احمد علی خان.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân is found at the beginning and end of the copy.

No. 827.

fol. 31; lines 11; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Abû Nasr Farâhî's Nisâb-uş-Sîbâyân, beginning:

هَمِيْكُوْدِ ابْو نَصْر فَرَاهِيْ الْمُ *

Written in fair Nasta'liq.

Dated, A.H. 1160.

Scribe: نَجِيْب الدِّيْن.

No. 828.

fol. 76; lines 5; size $8\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Nisâb-uş-Sîbâyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabi' II, A.H. 1111.

Scribe: مُحَمَّد طَاهِر الْكَازْوَنِي.

No. 829.

fol. 83; lines 18; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح نصاب الصبان

A commentary on the *Nisāb-uṣ-Šibyān* of Abū Naṣr Farāḥī.

The copy begins without a preface with the first *Qīṣah* thus —
 الْقِطْعَةُ الْأُولَى - بِشَمْهُرَةِ دِسْكُونِ دَارُ ... اَرْلِ نَحْسَتَنْ يَعْنِي بَارَةُ
 نَحْسَتَنْ اَزْيَنْ كِتَابُ الْمَعْمُورِ *

Written in a hasty *Nasta'liq*.

Not dated; 19th century.

Some folios are written diagonally.

No. 830.

fol. 521; lines 21; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$

الصراح عن الصلاح

A'S-ŠURĀH MIN-AS-SIHĀH.

A very valuable copy of the well-known abridgment of Jauhari's (d. A.H. 393 = A.D. 1002) famous Arabic dictionary, the *Siḥāh*, with the addition of the Persian equivalents.

Author: Abū Faḍl Muḥammad bin 'Umar bin Khālid, commonly known as *Jamāl-ul-Qurashi*: أبو الفضل محمد بن عمر بن خالد المدحور بجمال القرشي.

Beginning:—

قال الفقير إلى مولاه الغني به عن سورة الحج *

In the conclusion the author says that he completed the work 16 Ḫafār, A.H. 681 = A.D. 1282, in Kāshgar, and that he made a fair copy of the original in Dulqād, A.H. 700 = A.D. 1300.

The arrangement is that, as in the original work, the last letter constitutes the *Bāb* and the first the *Fāṣl*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 307; E. G. Browne, Camb. Catalogue, pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i, p. 69; O. Loth, Arab. Cat. pp. 282-283; Ethé, Ind. Office Lib. Catalogue, Nos. 2388-2390; Ethé, Bodl. Lib. Catalogue No. 1045; Hāj. Khal. vol. iv, p. 102. Edited in Calcutta, 1812-1815; Lucknow, A.H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Uwān.

Not dated; 18th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

fol. 376; lines 29; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of the *Şurâh*, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated; 18th century.

No. 832.

fol. 394; lines 21; size 11×6 ; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتب اللغات

KANZ-UL-LUGĀT.

An Arabic-Persian dictionary.

Author: Muhammad bin 'Abd-ul Khâliq bin Ma'trûf

الغالق بن معروف.

Beginning:—

جواهر کلوز لغات حمد و سلیش ثزار (ثزار read بارگا) حضرت

منکلی الع

In the preface the author tells us that he compiled this work from the *Şîhâb*, *Mujmal*, *Dastûr*, *Maṣâdir*, *Ikhtiyârât-i Bâdi'i*, *Lugât-ul-Qurân*, and *Şârîh-i Nişâb*. It is dedicated to Kâr Gîyâ Sultân Muhammad, who reigned in Gilân from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultân's son and heir apparent Kâr Gîyâ Mirzâ 'Ali, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii, pp. 507 and 508, and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khal. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Auner, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân, of Patna, is found at the beginning and end of the copy.

No. 833.

fol. 380; lines 17; size 10 x 5½; 7 x 3½.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-Î- SHÂHJAHANI.

The well-known Arabic-Persian dictionary.

Author: 'Abd-ur Rasîd bin 'Abd-ol Gafîr ul-Husaynî ul-Madani ut-Tatawi. عبد الرشید بن عبد الغفور الحسینی المدائی التتری.

Beginning:—

ستایش و سیلس مانک العلکی که تذکر آلوی الخ *

The author, whose Persian dictionary is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Shâhâh and the Shurâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words مختسب بی بدیل i.e. 1092-46 = A.D. 1046.

The words explained are arranged according to the initial and final letters.

Comp. Rieu ii, p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne, Camb. Catalogue, p. 242; Ethé Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v, p. 160; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cat. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 834.

fol. 247; lines 20; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Rashid's *Muntaqhab-ul-Lugât*.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:—

ابندا آغاز کردن - اینگاه خواستن - اینکار آزمودن و در بلا و رنج
نکندن الخ *

Written in fair Ta'liq, by order of Sayyid Farhat 'Ali.

Dated 3 Rabi' I, 1244 Fasli.

Scribe: حامد حسین

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy عاصی احمد حسین غفر اللہ ذنوبہ

No. 835.

fol. 64; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح نصاب بدیع

SHARH-I NIŞĀB-I BĀDĪ.

A commentary on the work *Nisâb-i Bâdî*.

Commentator: Lâlâ Tek Chand, with the *takhallus* Bahâr.

(See Nos. 811 and 814.)

Beginning:—

چون غرض از نسروید این حرف تحقیق الفاظ و حل معانی و توضیح
صنایع بدیع *

The original work *صنایع بدیع*, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qitâhs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian.

The commentator has given full attention to the correct spelling and pronunciation of words.

The commentary itself begins thus on fol. 3^a.

مصر شیر و شهر ماه و ماه آب و خوف سهم - مصر بکسر بید و سکون

ماد و راد معمليين نام شهوري معروف *

An edition of the *Nasab Badîع* by Muhammad Sharif, son of Shaykh Muhammad Ashraf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible *Tâ'liq*.

Dated A.H. 1244.

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol. 92; lines 13; size 9½ x 6½; 6½ x 3½.

(لغت ترکی)

(LUGAT-I TURKI.)

A vocabulary of Turki or Oriental Turkish, explained in Persian.
Author: Faḍl Allah Khân.

Beginning:—

بعن ائمہ هر کاه از انصح عرب و عجم گل از احصى تواریخ

The author calls himself a cousin of Sayf Khân Qâkû میرزا زاده سیف خان, and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib. Catalogue, No. 2437 the king was Aurangzib.

The work is divided into three *Bab*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Rahim, at Calcutta, A.D. 1240.

Written in legible *Nasta'liq*.

Not dated; 19th century.

HINDI-PERSIAN DICTIONARY.

No. 837.

fol. 105; lines 9; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

غَرَابِ الْلُغَاتِ

GARĀ'IB-UL LUĞĀT.

A dictionary of Hindi words, explained in Persian.

Author: 'Abd-ul Wāsi' Hānsawī.

Beginning:—

سِيَّاحَكَ ربِّ الْعَزَّزِ حَمَّا يَصْفُونَ الْخَ

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirāj-ud-Din 'Alī Khān 'Ārzū; see No. 838.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

14501

No. 838.

fol. 155; lines 26; size 14×8 ; 11×6 .

غواصات اللغات

ĞARÂ'IB-UL-LUGÂT.

A Hindi-Persian dictionary arranged alphabetically.

Author: Sirâj-nd-Din 'Ali Khân, poetically surnamed Ârzû

صرّاج الدين عليخان المتعصّب به آرزو

Beginning:—

سيحانك لا علم (ذ) الا ما علمنا بعد محمد و سپس معلم

الاسماء و صلوٰة و سلام افتح الفصحا الخ *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled *غواصات اللغات*, containing the Persian, Arabic and Turki equivalents of Hindi words, which, however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The *Ğarâ'ib-ul Lugât*, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsi' Hânsawi, noticed under No. 837. Comp. Rien. iii, p. 1030; see also Sprenger, Oude Catalogue, p. 135; Garcin de Tassy, Littér. Hindouie, vol. i, p. 228.

Written in ordinary Ta'liq.

Dated Sha'ar, A.H. 1227.

PUSHTÛ DICTIONARY.

No. 839.

fol. 405; lines 13; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

فرهندگ ارتصانی

FARHANG-I IRTIDÂ'I.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstâni.

Author: Muhammad Irtidā Khān.

Beginning:—

تعمیدی که مخدسل ملا اعلیٰ بادائی حرفي از طومارش با احصی
ذنہ علیک اختصار نمایند.

The author says that he belonged to the Afghān tribe 'Umar Khayl, and was the son of Nawwāb Amān Khān, the cousin of Amir-ul Umarā Nawwāb Najib-ud Daulah Bahādur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtū dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihli, where he was requested by Rājah Pearay La'l to compile a work on Pushtū words and phrases. He dedicates the work to سیف و القلم ناظم الدوّلہ سیف الملک درستدار صاحب سیف و القلم ناظم الدوّلہ سیف الملک درستدار شاعر شاعر جنگ خان ارجمند صفو مفتون بیادر شاعر جنگ.

The date of composition given in the preface as well as at the end is A.H. 1225 = A.D. 1810.

The work is divided into 106 *Faṣl*. It begins with Pushtū vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot; names of animals; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24^b. Each verb has as subdivisions فاعل - مفعول - ماضی - مصدر - ماضی - مفعول - نی - امر - مفعول and etc. occasionally followed by phrases. The Pushtū words are followed by interlinear paraphrases in Persian and Hindūstāni, denoted on the margin by the letters ف (Persian) and ه (Hindūstāni). The Pushtū words, written in bold *Naskh*, are indicated by the letter پ.

Written in fair *Ta'lliq*.

Dated, A.H. 1225.

Scribe: عبد الرحمن.

MISCELLANEOUS.

No. 840.

fol. 94; lines 15-19; size 9 x 6; 7 x 3½.

I. An anonymous glossary of Pârsi, Dari and Pahlawî words, explained in Persian.

Beginning:—

الحمد لله رب العالمين اما بجاید دانست که این زبان را
 پارسی خوانند و دری و پهلوی و سب آفست الخ *

The words are arranged in alphabetical order.

II. Fol. 8*. Another anonymous glossary of Pârsi words used by Firdausi in the Shâh Nâmah, arranged in alphabetical order.

Beginning:—

الحمد لله رب العالمين ترجمة الفاظ پارسی که ملک الکلام
 فردوسی شاهنامه بدان و نظم ساخته *

III. Fol. 18. غرائب اللغات. *Garâ'ib-ul Lugât*. The Hindi-Persian Dictionary by 'Abd-ul Wâsi' Hânsawi (see No. 837).

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9 x 5; 6½ x 3.

المعجم في معايير اشعار العجم

AL-MU'JAM FI MA'ÂYIR-I ASH'ÂR- IL 'AJAM.

A work on Persian metre, rhyme and poetical figures.

Author: Shams-i Qays.

Beginning:—

الحمد لله المتعوت بنعوت الجلال الموصوف بصفات الكمال الخ *

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muhammad, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i. p. 203.

The present MS., which forms a part of the basis of Mirzâ Muhammad's edition of the work, is somewhat abridged and lacks a part of the printed edition; viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair Nasta'liq.

Dated 25 Rabi' II, A.H. 1183.

No. 842.

fol. 74; lines 17; size 8½ x 5½; 5½ x 3.

معايير اشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muhammad Sa'd Ullah, who edited the work with his own commentary, entitled *میراث الکرام* A.H. 1264 = A.D. 1847 (see No. 843), to the celebrated Nasir-ud-Din Tûsî (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). Fakhri

ibn Muhammad Amiri ul-Harawi, in his *صنایع الحسن* (see No. 848), also ascribes the present work to Nasir-ud-Din Tusi.

Beginning:—

الحمد لله حمد الشاكرين والصلوة اما بعد اين مختصر بست
در علم عروض و قوانی شعر تازی و فارسی *

The work is divided into a *Mugaddimah* and two *Fann*, as follows:—

Mugaddimah :—On the intrinsic value of poetry and arts connected with it: در بیان ماهیت شعر و ذکر صناعی که شعر را بدن: مقدمه

in three *Fasl*:— تعلق باشد

(1) Definition of Poetry; fol. 1^a. فصل اول در حد شعر و تحقیق آن

(2) Variety of metres and rhymes in different languages, fol. 3^a. فصل دوم در اسباب اختلاف اوزان و قوانی در لغات

(3) Arts connected with poetry, fol. 3^b. فصل سیم در ذکر صناعی

که شعر را بآن تعلق باشد

Fann I. On metres, fol. 4^a, comprising the following ten *Fasl*:—

(1) on fol. 4^b:— در اشارت با جواهی اولی شعر

(2) on fol. 6^b:— در کیفیت انتبار حرف منتحر و ساکن در شعر و اشارات: بتفطیع شعر

(3) on fol. 8^b:— در اجزای قافية شعر که از حرف منتحر و ساکن مولف شوند:

(4) on fol. 10^a:— در ارکان شعر که مولف است این اجرا

(5) on fol. 11^b:— در بعدها و دوافر

(6) on fol. 16^b:— در تغیر ارکان و القاب آن و تفعیل فروج هر بک

(7) on fol. 28^a:— در تفصیل اوزان مستعمل در هر بعري

(8) on fol. 53^b:— در تغیر زیادت که تعلق بازگان ندارد

(9) on fol. 54^b:— در ذکر معانی بعض القاب مذکور پیارسی

(10) on fol. 56^b:— در بیان فایده منفعت علم عروض

Fann II. On rhyme, comprising the following ten *Fasl*:—

(1) on fol. 57^b:— در حد قافية و اقسام آن

(2) on fol. 59^a:— در بیان حروف و حركاتی که اجزای قافية باشد

(3) on fol. 60^b:— در احکام این حروف

(4) on fol. 63^a:— در احوال قوافی بنزه بک عرب

(5) on fol. 64^a: در عیوب قوافی بنزدیک عرب
در ذکر حروف و حرکات قوافی بنزدیک پارسی گویان و ذکر ردیف

(6) on fol. 66^b: در انواع قوافی بنزدیک پارسی گویان
در قابله اصلی و معمول و ذکر شاکل

(7) on fol. 70^b: در بعضی احکام قوافی بر مذهب پارسی گویان

(8) on fol. 71^b: در عیوب قوافی فارسی

(9) on fol. 72^b: میران (اکابر) شرح معیار الاشعار

(10) on fol. 73^b: میران (اکابر) شرح معیار الاشعار

The *Mi'yār-ul-Ash'ār*, composed in A.H. 649 = A.D. 1251, was lithographed at Tīhrān in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muhammād Sa'd Ullah Mūrādābādī under the title *میران (اکابر) شرح معیار الاشعار* (see No. 843).

Written in fair *Nastalīq*.

Not dated; 18th century.

Presented to the library by Sa'idat 'Ali Khan of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

fol. 273; lines 11; size 10 $\frac{1}{2}$ x 6 $\frac{1}{4}$; 7 x 4.

میزان الافقاں

MIZĀN-UL-AFKĀR.

A commentary on the *معیار الاشعار*, a work on prosody and rhyme ascribed to the celebrated Nasīr-ud-Dīn Tūsī (see No. 842), with the text.

محمد سعد الله میران (اکابر) شرح معیار الاشعار
Commentator: Muhammād Sa'd Ullah Mūrādābādī

مراد آبادی

Beginning:—

حمد و افر خلیج از دارا عرض بیان خالقی را سراست که بعمر مددید
فیضانش سطع زمین را با این طول طربل بسیط ساخته آمیخت

Qādī Muhammād Sa'd Ullah was born at Mūrādābād in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Rahmān, a pupil of 'Abd-ul-'Ali Bahr-ul-'Ulūm of Lakhnau. In A.H. 1239 = A.D. 1823 he attended the lectures of Shāh 'Abd-ul-Azīz, and studied under Muhammād Ḥayāt Labwī, Shīr Muhammād Khān and Muftī Muhammād Ṣadr-ud-Dīn Khān Ṣadr-us-Ṣudūr of Dihlī. In

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muhammad Ashraf, Muhammad Zuhur Ullab, Muhammad Ismā'il Murādābādi and Hasan 'Ali Muhaddis. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Rāmpūr, of which place, according to some, he was appointed a Qādi in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are the following: -
 حاشية شرح بو - حاشية شرح سلم حمد الله - نوادر الوصول في شرح الفصل -
 معنی المروض مع شرح زاد الطیب الى دار العجیب - جملی
 His son Hāfiẓ Lutf Ullab was also an eminent scholar of Rāmpūr. See Hādā'iq-ul Hanafiyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muhammad Sa'd Ullab wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Sa'd Ullab wrote the work at the desire of Mirzā Muhammad Ridā Khān Bahādur Fath Jang, with the *takhallus* Barq: موزا محمد رضا خان بهادر فتح جنگ المتخالص به برق: and dedicated it to Wājid 'Ali Shāh, the last king of Awadh. The preface is followed by a biographical account of Nasir-ud-Din Tūsī, to whom the original work is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Tūs on Saturday, 11 Jumādā I, A.H. 597 = A.D. 1200 and died at Bagdād on 18 Dulhijjah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12^b:

الحمد لله ابن جمله خبره يشد يا انشائيه ببرحال حمد و سلبيش

ار تعالی است الخ *

Written in bold Nastaliq.

Not dated; 19th century.

No. 844.

fol. 15; lines 17; size 9 x 5; 6½ x 3½.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjāni صید شریف چرچانی.

Beginning:—

قال السيد الإمام ... على المشتجر بالسيد الشريف الچرجانی *

The author has already been mentioned in connection with his popular work معرف ببر (see No. 789).

The present work is divided into the following three *Bab* :

I. fol. 1^b.

الباب الاول في علم المعانى

II. fol. 5^b.

الباب الثاني في علم البيان

III. fol. 10^b.

الباب الثالث في علم الجدیع

Written in a careless Ta'liq.

The copy is worm-eaten and pasted over with patches throughout.

Dated Shāh Jahānābād, the seventeenth regnal year of Muham-

mad Shāh.

مفتی جلال الدین الكلوی نبیہ حضرت مخدوم شیخ جمال شمس :
Scribe العارفین.

A seal of the scribe, dated A.H. 1156, is found at the end of the
copy.

No. 845.

fol. 28 ; lines 15 ; size 7 $\frac{1}{2}$ x 4 $\frac{1}{4}$; 5 $\frac{1}{2}$ x 3.

جمع مختصر

JAM'-I-MUKHTAŞAR.

A short tract on Persian prosody and poetical figures.

Author : Wahid Tabrizi.

Beginning :—

پیاس بیقیاس راجب التعظیمی را که بنشریف نطق انسانی
مشرف ساخته ام *

The author wrote the work for his brother's son.

For other copies see Rieu ii, p. 789 ; Ethé, Bodl. Lib. Cat.
Nos. 1346-1347 ; J. Auner, p. 121 ; G. Flügel, i. p. 206 ; Rosen.,
pp. 281 and 282.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 846.

fol. 43 ; lines 17 ; size 8 $\frac{1}{4}$ x 5 ; 6 $\frac{1}{4}$ x 3.

عزض سیفی

ARŪD-I SAYFĪ.

The well-known treatise on Persian prosody.

Author : Sayfi Bukhārī.

Beginning:—

الحمد لله الذي جعل عام العروض ميزان الشعر والصلة على
صاحب ديوان الرسالة و اهل بيته الاطهار *

Maulānā Sayfi, also known as 'Arūdī on account of his masterly ability in prosody, was a native of Bukhārā. He enjoyed the favour of the celebrated Mir 'Ali Shir Nawā'i, and later on was appointed teacher of Mirzā Bāisangār. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See Ḥabīb-us-Siyār, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end:

بنویس که هست فیضاً تاریخش *

The work is variously known as عروض قافية - عروض صيغى and میران الاشعار.

Comp. Rien ii, p. 525; W. Petech, Berlin Catalogue, p. 116; Hāj. Khal, vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of "Prosody of the Persians," *ib.* 1872.

Written in learned Nasta'liq.

Dated 4 Shawwāl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

fol. 84; lines 15; size $7\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

The same.

Foll. 1-59. The 'Arūd-i Sayfi; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus:—

..... قوافي قطعها و يانی ایات غزل و قصيدة را و ذکر این

چیزی که بمنزله آنها باشد بجای آنست که شامل باشد *

and ends:—

و چون حال ردیف نسبت مجال قصیده مشابه حال آنکس بود اورا

ردیف خام گردند - شعر *

قد نست رسالتي بعون الوهاب
اميد که باشد همگي خير و مواب
گر سهو خطائي شده باشد راقع رب اغلى انک انت التواب

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jāmī as his teacher and adds the words نور الله تعالى عرقه after the latter's name. It is therefore evident that the work was written after the death of Jāmī which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patua are found at the beginning and end of the copy.

No. 848.

fol. 123; lines 13; size 8 $\frac{1}{2}$ x 5; 5 $\frac{1}{2}$ x 2 $\frac{1}{2}$.

Two treatises on Persian poetical figures and metres.

I.

Foll. 1-116 *صذاع العفن* *Sanā'i'-ul-Ḥasan*. A rare work on poetical figures.

Author: *Fakhrī ibn Muḥammad Amīrī al-Harawī*
محمد امیری الحروی.

Beginning:—

منابع ثناه بي ثابت و بداعي حمد بلا ذهاب مرصانع را که ترکیب
دلفریب انسانها بجههر جان و گوهر خرد خوده دان مرمع ساخت *

Author: *ibn Muḥammad Amīrī al-Harawī*, fol. 2^a. The author, who calls himself, fol. 2^a, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron *Shāh Ḥasan*, to whom the work is dedicated, is thus introduced in the following lines of a versified *Qit'ah* at the beginning:

رشک جم و فریدون نقد شجاع ذوالمنون
جسم و چراغ ارغون شاه حسن خصایل

The author's royal patron is evidently Şâh Hasan (or Husayn) Argûn, king of Sind, who succeeded his father Şâh Beg Argûn in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhri is also the author of a Tâdâkirah of poetesses, entitled چرامر العجائب (see No. 1098) which he wrote in the time of Muhammad 'Isâ Tarkhân, who took possession of Tattah after the death of Şâh Husayn Argûn and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources:

Khwâjah Nasîr-ud-Dîn Tûsî, Rashid-ud-Dîn Waṭwâṭ, Wahid Tabrizî, Sharaf bin Muhammâd ur-Râmi, Qâṭh-ud-Dîn, Shâms-i Qays, the author of the Mîstâh, Akbâsh Nâhwi and particularly names the بداع الصناع of Amîr 'Atâ Ullâh Mashhâdi and the بداع اشعار of Husayn Wâ'iz Kâshî, to which last our author frequently refers. Later on, fol. 5^b, he mentions thus the following works by their names:

الأشعار (read معیاد (معیار) by Khwâjah Nasîr-ud-Dîn Tûsî (see No. 842) حدائق السحر و دقائق الشعر (read by Rashid-ud-Dîn Waṭwâṭ, dedicated to Khwârazm Shâh; حدائق المقالق (read by Sharaf bin Muhammâd ur-Râmi, dedicated to Uways bin Hasan Nûyân.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author: Rashid Waṭwâṭ رشید وطوطا.

Beginning:—

الحمد لله رب العالمين ، الصلوة والسلام على نبيه محمد وآل

* محبة اجمعين الخ

The versified Qit'ah begins thus:—

هزج را گر تمام ارکان همی خواهی از مکندر

بکیر این وزن را یاد ر بکن این قطعه را ازیر

Rashid-ud-Dîn Muhammâd bin 'Abd-ul-Jalil ul-Umari رشید الدين محمد بن عبد الجليل العمري (called here in the preface محمد بن عبد الجليل العمري) (called here in the preface محمد بن عبد الجليل العمري) (called here in the preface محمد بن عبد الجليل العمري), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwârazm Shâhî (synonymy, viz. Atâiz (A.H. 535-551 = A.D. 1140-1156), and his son Il-Arsâlân (A.H. 551-568 = A.D. 1156-1172), and died in A.H. 578 = A.D. 1182. Besides a Diwân (see Rieu ii, p. 553), and the present work,

he wrote a treatise on poetry entitled **الشعر و حفظه** (see the notice on the preceding treatise), another work called **خوازف القلائد**, and a metrical translation of the sayings of 'Ali.

See *Habib-us-Siyar*, vol. ii, juz iv, pp. 169, 174.

Written in fair Nasta'liq.

Dated Kâbul, A.H. 981.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 849.

foll. 83; lines 15; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

ریاض الصنفیع قطب شاهی

RIYÂD-US-ŞANÂ'I-I QUTUB SHAHÎ.

A treatise on prosody and rhyme.

الفی حسینی ساوجی سعوی شاهی.

Author: Ulfatî Husaynî Sâwâji.

Beginning:—

حمد و اور و تذکی کامل مبدع و صانعی را شایان است که از امتناج

ارکان خلاصه از ازدواج اصول موالید النم *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to **Şâh 'Abd Ullah**, that is to say 'Abd Ullah Qutub **Şâh**, the sixth king of the Qutub **Şâhi** dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 850.

fol. 107; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

مجمع الصنائع

MAJMA'-US-SANĀ'I'.

A treatise on poetical figures.

Author: Nizām-ud-Din Ahmad bin Muhammād Sālih Siddiqi
نظام الدین احمد بن محمد صالح صدیقی الحسینی
ul-Hasani.

Beginning:—

الحمد لله الذي انعم علينا و هدانا الى الاسلام شهريزاده از
انججه که در تحریر و تقویر کنجد الم

At the end the author says that he wrote the work in A.H. 1060
= A.D. 1650, the twenty-fourth year of Shāh Jahān's reign. The
date is also expressed by a chronogram at the beginning.

The work consists of the following four *Fasl*:—

1. تقسيم کلام, various kinds of composition
2. بداع لغظی, word ornaments.
3. بداع معنوی, conceitti.
4. سرقات شعری, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 990; Ethé, Ind. Office Lib. Catalogue,
Nos. 2088 and 2089. A copy of the work is preserved in the Būhār
Lib. (See Cat. vol. i, p. 204.)

Written in ordinary Ta'liq.

Dated 10 Dulhijjah, the fifteenth year of Muhammād Shāh's
reign (A.H. 1146).

Scribe: محمد قاسم ولد خانمحمد ساکن کوہ:

A note by one Jalāl-ud-Dīn, grandson of Shaykh Jamāl Shams-
ul-Ārifin, found at the end of the copy, says that the copy was
transcribed for him.

No. 851.

fol. 79; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

A slightly defective copy of the same Majma'-us-Sanā'i'.

The MS. is defective at the beginning, and opens abruptly
thus:—

بعد این هر جا که حضرت قبله گاهی مذکور شود مراد ازان
حضرت است *

In the colophon of the present copy the author is called
instead of **مذیقی الحنفی** بعلبری

Written in ordinary Ta'liq.

Dated, 1819.

Scribe: **فدویان سهای**.

No. 852.

fol. 73; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the *Majma'-us-Sanā'i*, beginning as usual.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 853.

fol. 24; lines 17; size $8 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

Beginning:—

الحمد لله رب العالمين و الصلاة ... اما بعد این رساله ایست در علم
عرض مشتمل بر مقدمه و یکدای و خاتمه *

It is divided into a *Muqaddimah*, one *Bāb* and a *Khātimah* as follows:—

Muqaddimah fol. 1^o:

مقدمه در بیان امری که دانستن آن پیش از شروع در علم موجب
بصیرت و آن مشتمل است بر چند نصل *

Bāb, fol. 6^o:

باب در مقام که عبارتست از تفصیل بصور و ذکر اقسام آن بحسب
زمانی و نصفانی که واقع میشود و آن مشتمل است بر نوزده بحث *

Khâtimah, fol. 18^b :—

در بیان اوزان ریاعی و دوایر و بحور و آن مشتمل است بر
در فصل *

In several places the metres are illustrated by verses of Sayfi
i.e. Sayfi Bokhârî, who died after A.H. 905 = A.D. 1500 (see No. 846).
Written in minute Naskh with an illuminated head-piece.
Dated Rabi' II, A.H. 1101.
Scribe: محمد طاعر.

No. 854.

fol. 112; lines 11; size 12½ x 8; 7 x 4].

سراج الدین علی پردازان آرزو
خان آرزو, for whose life see No. 399.

I. fol. 1-75. موهبت عظمی *Mauhibat-i 'Uzmâ*.

A treatise on rhetoric.

Beginning :—

اصحاحت مایه معانی پردازان ستایش کلیمی است کلام آفرین

الغ *

The treatise is divided into several chapters (*Bâb*) as follows :—

I.—on fol. 7^a. باب اول در اسناد خبری

II.—on fol. 9^a. باب دوم در احوال مسند الیه

III.—on fol. 28^a. باب سوم در احوال مسند

IV.—on fol. 36^b. باب چهارم در مفہولات فعل

V.—on fol. 43^b. باب پنجم در قصر

VI.—on fol. 49^a. باب ششم در انشا

VII.—on fol. 62^b. باب هفتم در وصل و فصل

VIII.—on fol. 68^b. باب هشتم در ایجاز و اطناب و مساوات

In the conclusion the author says that the work is the first
of its kind ever written.

II. fol. 76-112. عطیه کبری *Atiyah-i Kubrâ*, on metaphor and
simile.

Beginning :—

دیباچه بیان معانی سپاس حضرت سخن آفرینی است که طبائع

بشری را مایل مهارات گردانید الغ *

It is divided into several sections called بحث as follows:—

| | |
|----------------------------|------------------|
| on fol. 78 ^b . | بحث بيان |
| on fol. 79 ^b . | بحث تشبيه |
| on fol. 101 ^b . | بحث حقيقة و مجاز |
| on fol. 109 ^b . | بحث امثال |
| on fol. 111 ^b . | بحث تقابل |
| on fol. 112 ^b . | بحث تعریض |

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'liq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 855.

fol. 31; lines 17; size 9½ x 6½; 7 x 3½.

شمس الدین فقیر.

The author, a poet of no small distinction, has already been mentioned in connection with his *Diwān* (see No. 411).

I. fol. 1-13. خلاصة البدیع *Khulāṣat-ul-Bādī*.

A tract on rhetoric and figurative speeches.

Beginning:—

سبحان الله من ناقص را که عمر بی مثال هیچمدانی عرف ملزومت
جبل نموده ام الخ *

The author says in the preface that he compiled this work from the *Miftāḥ* of Sakkāki (i.e. the well-known work *Miftāḥ-ul-'Ulūm* by Sirāj-ud-Dīn Abū Ya'qūb Yūsuf bin Abī Bakr bin Muḥammad bin 'Alī nā-Sakkāki (d. A.H. 626 = A.D. 1229) and the *Miftāḥ* of 'Allāmah Taftāzānī (i.e. the commentary on Sakkāki's *Miftāḥ* by 'Allāmah Sa'd-ud-Dīn Maṣ'ūd bin 'Umar ut-Taftāzānī (d. A.H. 791 = A.D. 1388).

It is divided into a *Muqaddimah*, two *Fusl* and a *Khālimah*, as follows:—

مقدمه در بیان مجملی از تعریف فضاحت و :
بلاغت.

Fasl I, on fol. 3^a: فصل اول در بیان صنایع معنی‌بی

Fasl II, on fol. 9^a: فصل دوم در بیان صنایع لفظی

Khâtimah, on fol. 12^a: خاتمه در بیان مرققات شعری

II. fol. 15-32. رساله و اینه فی علم العروض و القافية Risâlah-i Wâfiyah fi 'Ilm-ul-'Arûd wa'l Qâtiyah. A treatise on prosody and rhyme.

Beginning:—

بعد از تقدیم حمد مبدعیکه سب (sic) دنیا و آخرت با کمال تقطیع
و موزویت ساخته و پرداخته اورست الخ *

The work consists of two *Rukn*:

I, on fol. 15^b. رکن اول در علم عروض

II, on fol. 28^a. رکن دوم در قوافي

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless *Ta'liq*.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 856.

fol. 149; lines 9; size 9½ × 6; 8 × 3½.

ناتوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author: Abul Fakhr Arshad Ashraf with the *takhallus* Khayâl.
ابو الفخر ارشد اشرف منظصل بخیال.

Beginning:—

بعد حمد نا محدود کس بیکسان و درود نا محدود شفیع و ایسلن الخ *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary *Ta'liq*.

Dated Ramadân, A.H. 1228 Fagli.

No. 857.

fol. 98; lines 12; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{1}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: میرزا محمد حسن نقیل Mirza Muhammad Hasan Qatil.

Beginning:—

نخرت فروشی زبان فصیح بیانان بلیغ کلام با برک کل شاداب الخ.

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpi, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mir Sayyid Muhammad, son of Mir Amân 'Ali.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed بخش - ایاغ - چنانچه.

Contents:—

Sharbat I, on prosody and rhyme, in two *Chândâj*, the second of which comprises nine *Ayâdj*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chândâj*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chândâj*, on fol. 44^a.

Sharbat IV, on Turki grammar and vocabulary, in one *Chândâj*, on fol. 89^a.

See Rieu ii, p. 795. The work has been edited with marginal notes by Muhammad Ǧulâm Jabbâr, Lucknow, 1887.

Written in fair *Tâ'liq*.

Dated 15 *Dulqa'd*, A.H. 1253.

Scribe: مسید اشرف علی رضوی.

No. 858.

foll. 104; lines 15; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

میزان العرض

MIZĀN-UL-‘ARŪD.

An extensive work on prosody.

Author: Motī Rām Mirathi.

Beginning: —

سبحان الله خدای یکتا - بی آلت و عین عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جمیز مارس صاحب (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayli. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223 = A.D. 1808, the year in which the work was commenced. The date of completion, 28 Safar, A.H. 1224 = A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205 = A.D. 1790, fol. 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Ǧulām Qādir Khān, the Rohilla chief, by Nawwāb ‘Ali Bahādur Marhattah, A.H. 1203 = A.D. 1788, fol. 97^a. On fol. 101^a he gives the *tārīkh* of the birth of his son, Shaykh Sibgat Ullah Mufti of Mirath, in A.H. 1189 = A.D. 1775.

Written in fair *Tavīq*.

Not dated; 19th century.

No. 859.

foll. 40; lines 16-19; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

میزان الاشعار

MIZĀN-UL ASH‘ĀR.

A treatise on the art of rhyming.

Author: Muhammad Sa‘d.

Beginning :—

جواهر زواهر ثنا و محمدت سزاواز حضرت داوریست که علم عروض را
موجب معرفت ارزان صحیح و سقیم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the *معبار الشعاع* of Nasîr-ud-Dîn Tûsî and the *عروض* of Sayfi Bûkhârî. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah*. This Muhammed Sa'd seems to be identical with the author of the *میزان* and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Fols. 25-40. An extract from the *میزان* (the *الشعر*).

Beginning :—

الحمد لله رب العالمين ... باید دانست که شعر بالکسر در لغت
دانستن است و در اعطایح گفتن کلام موزون است الخ *

The arrangement and the substance are the same as in the text.

The text is written in ordinary *Nasta'liq* by لعلیخند, and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian *Ta'liq* without a date, apparently in the 18th century.

No. 860.

fol. 19; lines 15; size $8 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

رسالہ عروض

RISÂLAH-I 'ARÛD.

A very modern treatise on prosody.

Author: Yûsuf Hussayn Shahîd.

Beginning :—

الحمد لله الذي اما بعد بندۀ زولیده حربن نایرہ پریشانی *

It would appear from the preface that the author wrote this tract as a reply to *Shaykh Mahdi Bakhsîsh*'s treatise on the same subject, which the latter sent to one *Nawwâb Ja'far Hasan Khân Sâhib*.

Written in fair Nîm Shikastah on various coloured paper.

Not dated; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS
belonged to Sayyid Saifdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol. 605; lines 15; size 13 x 7½; 8½ x 4½.

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author: Amir Khusrav of Dihli.

(See No. 125).

Beginning:—

هذا الكتاب بفضل الله ذى الكرم - انشات سحر الصيد الجعن

• و النسم *

After eulogising the reigning sovereign, 'Alâ-ud-Din Muhammad (A.H. 696-716 = A.D. 1296-1316) and his son and successor Qutb-ud-Din Mubârak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled اعجاز خرمي or رسائل الاعجاز, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf*. See Rieu ii., p. 527; Ethé, Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خرمي, Lucknow, 1876, and the first *Risâlah*, in the same place, 1865.

A very splendid and neat copy, written in bold *Nasta'liq* with an illuminated head-piece and a double-page 'Unwâن.

An index of the contents occupies the first four folios of the MS.

Written for Mahārājah Sri Kāshī Narāyan Sri Isrī Parshād Narāyan Singh.

Dated December 1848.

Scribe: پندت شیو پرشناد.

No. 862.

fol. 351; lines 15; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{1}{2}$.

The same.

Another copy of Amir Khusrav's Rasa'il-ul-Ijāz, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 863.

fol. 114; lines 9; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رقمات جامی

RUQA'ĀT-I JĀMĪ.

Another copy containing the collection of Jāmī's letters (see No. 180 xviii); beginning as usual):—

بعد از انشاء محالف نثار محمدت الخ *

Written in Indian Ta'liq with marginal and interlinear glosses.

Dated 10 Ramaḍān, A.H. 1241.

Scribe: شیخ جمال الدین.

No. 864.

fol. 63; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

The same.

A slightly defective copy of Jāmī's letters, beginning as usual.

The MS. is defective towards the end and breaks off with the following words:—

رَقْعَةٌ أُخْرَى بِاسْمِ سِيَاهَةِ تَغْوِيَّةِ اُمُورِ دِينٍ وَتَمْثِيلِ حُكْمٍ شَرْعِيِّهِ
• مُنْتَهٍ •

Written in ordinary *Ta'liq*.

Not dated; 19th century.

No. 865.

fol. 83; lines 15; size $8\frac{1}{2} \times 5$; 6×3 .

رَقْعَةٌ جَامِيٌّ وَمِيرَمْ سِيَاهَةِ

RUQA'ĀT-I JĀMĪ WA MĪRAM SIYĀH.

The letters and specimens of refined prose-writings by Jāmi and Miram Siyāh Qazwini.

I. رَقْعَاتٌ جَامِيٌّ *Jāmi's letters*, fol. 1-35 (see above), beginning:—

بَعْدَ اَنْشَاءِ مُحَايِفِ ثَنَاءٍ وَمُحَمَّدَتِ اللَّهِ الَّذِي اُنْزَلَ عَلَى عَبْدِهِ

• الْكِتَابُ الْعَظِيمُ •

See Ethé, Bodl. Lib. Catalogue, No. 894, 35; No. 895, 35; No. 896, 20 and No. 966; Ethé, India Office Lib. Catalogue, Nos. 1387-1389; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

انْشَاءُ جَامِيٍّ - مُنْشَاتُ جَامِيٍّ and
ديوان الوسائل.

II. انْشَاءُ مِيرَمْ سِيَاهَةِ *fol. 36-83. The letters of Miram addressed to contemporary kings and others. For the author see No. 232 in this catalogue.*

Beginning:—

بَعْدَ اَنْشَاءِ حَمْدٍ وَثَنَاءِ يَعْمَدُ بِادْشَاهِيِّ رَاكَهُ اَزْلَنَ تَابِدَ الْعَجَمِ •

See Ethé, India Office Lib. Catalogue, Nos. 2061 and 2062.

Written in a learned minute *Nasta'liq* with an illuminated but faded head-piece.

Not dated; apparently 17th century.

From a note on the title-page of Jāmi's collection of letters, it would appear that it was compared with the copy written by Jāmi himself.

No. 866.

fol. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

مخزن الانشأ

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

حسين بن علي الاشفي

Beginning:—

هو الاول والآخر الظاهر محمد خداوند سرایم نخست * تا شود

ابن زاهد بن امش درست *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mir 'Ali Shir, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال و نوز و مه اتمام نوشت - بجهام ز جمید الثاني *

The work is divided into a *'Umwâ*, three *Sâhîyah* and a *Khâtimah*, as follows:—

'Umwâ: What a *Kâtib* must know, fol. 4^a.

Sâhîyah I and II: Forms of address (خطابات) and answers (جوابات), fol. 4^b.

Sâhîyah III: On the various matters which have to be stated, fol. 118^b.

The third *Sâhîyah* is preceded by a short introduction in which the author says that after completing the first two *Sâhîyah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afâl-ud-Dîn Muhammâd.

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol. 227^a.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hâj. Khal. vol. v. p. 466.

For the author's work *مخطفة شامي*, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib. Catalogue, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, Dulqa'd, A.H. 960.

Scribe: الله ي Bless لوكا عزوري.

Some folios, after fol. 198, are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 120-141, 140, 143-148, 142, 150.

No. 867.

fol. 150: lines 20; size $14\frac{1}{2} \times 8\frac{1}{2}$; 9 x 5.

مکاتبات علمی

✓ MUKĀTABĀT-I 'ALLĀMI.

A collection of the letters written by Abul Faḍl, the prime minister of Akbar, collected by 'Abd-üs-Şanad bin Afḍal Muhammād. عبد الصمد بن الفضل محمد.

Beginning:—

گونا گون نیلیش مرداری را سزد که وجود بشر را از کار خانه عدالت
کسوت حیات پوشانید الخ *

The editor, who calls himself the sister's son of Abul Faḍl, says that he commenced the present collection shortly after Abul Faḍl's death (A.H. 1011=A.D. 1602) and completed it in A.D. 1015=A.D. 1606, for which the title forms a chronogram.

مکاتبات ابو الفضل or This collection, which is generally called *ابو الفضل*, *انشای ابو الفضل*, is divided into the following three parts called *Daflar*:—

1. Letters written in Akbar's name to kings and Amirs fol. 2^a.
2. Letters written by Abul Faḍl to Akbar and Amirs, fol. 32^a.
3. Miscellaneous letters, select extracts and other pieces of refined prose, fol. 87^a.

Comp. Rieu, i, p. 396; G. Flügel, iii, p. 286; Morley, p. 109; Ethé, Bodl. Lib. Catalogue Nos. 1378-1383. The Inshā-i Abul

Faḍl has been printed at Calcutta, 1810; lithographed, with notes by Maqbūl Alīmad Gūpāmū'i, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muḥammad Hādi 'Alī, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftār* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

fol. 83; lines 14; size 9 $\frac{1}{2}$ x 6; 7 $\frac{1}{2}$ x 4.

The same.

A fragment of the same collection of Abul Faḍl's letters, defective both at the beginning and end.

It opens abruptly thus:—

..... بموقف عزف مقدس حضرت آبله گاهی ملائی امید گاهی

دامت برکاته میرزا ند الخ

This seems to be a portion of the first part of the *Mukātabāt-i 'Allāmī*. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 869.

fol. pp. 228 (fol. 114); lines 17; size 10 x 6 $\frac{1}{2}$; 7 $\frac{1}{2}$ x 4 $\frac{1}{2}$.

مکاتبات خامی (دفتر چهارم)

MUKĀTABĀT I 'ALLĀMĪ (FOURTH DAFTAR).

The extremely rare fourth *Daftār* of Abul Faḍl's letters.

مکاتب دفتر چهارم: رئیسی ابو القضل
This collection, endorsed on the title-page: contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khān Uzbak (son of Sikandar Khān), who ascended the throne of

Samarqand and Bukhārā in A.H. 990=A.H. 1582, and died in A.H. 1005=A.D. 1597.

Beginning :—

بعد از محمد بسیار مرجدل واحد القهاری را که تمامی بروی زمین را
کویی بکویی تا درز دوار از ذوالقتار منورشی شجاعت و صفت خود
شمواز ساخت ^{الحمد لله} *

The remaining fifty-one letters are written by Abul Faḍl himself to the following persons :—

- (1) Prince Murād, pp. 15-40.
- (2) Prince Dāniyāl, pp. 40-53.
- (3) Emperor Akbar, pp. 53-66.
- (4) Maryām Makāni, pp. 66-78.
- (5) Prince Salim, pp. 78-91.
- (6, 7 and 8) Maryām Makāni, pp. 91-98.
- (9) Begam Jīū, pp. 99-101.
- (10 and 11) Maryām Makāni, pp. 101-105.
- (12) Shaykh Muḥārak (Abul Faḍl's father), pp. 105-108.
- (13) His mother, pp. 108-112.
- (14) Abul Fayḍ Fayḍī Fayyāḍī (Abul Faḍl's brother), pp. 112-117.
- (15) A friend, pp. 117-121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Faḍl's teacher), pp. 121-124.
- (17 and 18) A *Murāhid*, pp. 124-129.
- (19) Ḥakim Shaykh Binā, pp. 129-132.
- (20) Ḥakim Humām, pp. 132-134.
- (21 and 22) Ḥakim Masīh-uz-Zamān, pp. 134-140.
- (23) Ḥakim Fath Ullah Shirāzī, pp. 140-142.
- (24) Mīr Ashraf Munshi, pp. 142-143.
- (25) 'Urfī Shirāzī, pp. 143-147.
- (26) Maulānā Shiklī, pp. 147-149.
- (27) Khwājah Husayn Ṣanā'i (Masjhadi), pp. 149-153.
- (28) Makhdūm ul-Mulk, pp. 153-157.
- (29) A friend, pp. 157-159.
- (30) A Sayyid friend, pp. 159-161.
- (31) A Qāḍī, pp. 161-163.
- (32) Shaykh Najm-ud-Dīn, pp. 163-166.
- (33) Shaykh Badr-ud-Dīn Nāgūrī, pp. 166-169.
- (34) Shaykh 'Abd-un-Nabī, pp. 169-172.
- (35) Shaykh Nasīr-ud- Dīn Sanbbālī, pp. 172-174.

- (36) A friend, pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177-179.
- (38) Shaykh Janhar Sarhindī, pp. 179-183.
- (39) Shaykh 'Abd-us-Samī' Jaunpūrī, pp. 183-186.
- (40) Shaykh Abul Fath Khayrābādī, pp. 186-187.
- (41) Shaykh 'Uṣmān Dihlāwī, pp. 187-190.
- (42) Shaykh Muḥammad Qā'im Multānī, pp. 190-192.
- (43) Shaykh 'Abd-ul-Ğafūr, pp. 192-193.
- (44) Mīrān Ṣadr-i Jahān, pp. 193-196.
- (45) Shaykh Nīzām Pānī Patī, pp. 196-199.
- (46) A Sayyid friend, pp. 199-202.
- (47) Shaykh Ja'far Bhakarī, pp. 202-204.
- (48) Hafīz Bāqī Khān, pp. 204-205.
- (49) Khwājah 'Abd-us- Sattār, pp. 205-208.
- (50) Mīr Ya'qūb Kashmīrī, pp. 208-211.
- (51) A friend, on the death of Faydī, pp. 211-217.

Amīr Haydar Bilgrāmī in his *Sawāniḥ-i Akbarī*, followed by Muḥammad Husayn Āzād in his *Dārbār-i Akbarī*, mentions the fourth *Dastar* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mīr Ğulām 'Alī Āzād's library, which, strangely, was not known to the author of the *Dārbār-i Akbarī*, a grandson of Ğulām 'Alī Āzād. The first copy from the original MS. was secured by Sayyid Ḥasan Bilgrāmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulāvī 'Abd-ul-Jalīl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'līq.

Dated July, 1918.

Scribe:—

سید علی احسن المنشاصل به احسن و المدعا به شاه میان بلکرامی
ثم المارهوزی *

No. 870.

fol. 22; lines 12; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

دیباچہ نورس

DIBĀCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose, by Zuhūrī; see No. 284, III.

Beginning:—

سرود سرایان عشرتکده قل الخ *

Written in fair Nasta'liq, sometimes diagonally.

Not dated; 19th century.

No. 871.

fol. 161; lines 5-12; size $9 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

رسائل طغرا

RASĀ'IL-I TUĞRĀ.

A collection of the refined prose-writings of Tuğrā, similar to the one noticed under No. 333.

Beginning:—

ثغای بھار پیرانی کہ انگشت سبزہ را بدانہی شبنم الخ *

Written in fair Nasta'liq.

Dated 12th Sha'bān, A.H. 1258.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 872.

fol. 489; lines 19; size 13 x 8; 9 x 5}.

مجمع الانکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *armâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الانکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:—

این نسخه که همچو گل ورق بر ورق است
 از رشک مفلاش گل بزیر عرق است
 گر عد ورق است در گلستان گل را
 هر صفحه این هزار گل را ورق است
 بر صفحه غیر مذکور مستفیدان خرد و دانشوری را مکاسبی جر عه
 نصل و هنر پروری مخفی نمایند الخ .

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:—

1. Mirzâ Jalâl-ud-Din Tabâ-Tabâ'i's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâd-i Fayd*, fol. 1^b.

Beginning:—

یگانه ایزد سخن آفرین و برآندا چرخ بیوی را بکدام زبان نام آفرین
 خوانی برم آلم .

2. Preface to *Muraqqâ*, by the same Mirzâ, fol. 5^a.

Beginning:—

چنان جمل آفرین جمل آفرینی را که تصویر کلک تقدیرش از مربع
 اختیان سپهر آلم .

3. Preface to the *Sab' Sayyârah* of Zulâlî (see No. 282), by Mirzâ Jalâl, written in A.H. 1044 = A.D. 1634, fol. 6^a.

Beginning :—

پنام ایزد زهی بزیری پایه سخن د سخنوری د والا گوهری گوهر
معنی و معنی پروردی *الله* *

4. Mirzā Jalāl's preface to the *Magnawis* of Qudsī and Tālib Kalīm, fol. 12^a.

Beginning :—

چهود کشالی تصویر سپس بهر پیرانی که گلبن با هزار دهان
بشكفانیدن غنچه شاخسر *الله* *

5. Mirzā Jalāl's preface to the *Diwān* of Qudsī, fol. 10^a.

Beginning :—

سخن آفرینی که بحکم اقتضاء حکمت مدار پرکار تکوین در کار آفرینش
کالذات *الله* *

6. Mirzā Jalāl's preface to the *Diwān* of Tālib Kalīm, fol. 18^b.

Beginning :—

کلیم کلامان مسیحها دم که بتأثیر جانداری انفاس قدسی و نفوس
اوضاع حیات و احیاد اموات میگفتند *الله* *

7. Mirzā Jalāl's preface to the *Diwān* of Mullā Munīr, fol. 20^b.

Beginning :—

جهان آفرینی که زمین و زمان و مکان و مکان را بعثوان کن فکان
آفریده *الله* *

8. 'Ināyat Ullah Kanbū's preface to the *Sawād-i A'zam* of Mullā Munīr, fol. 22^b.

Beginning :—

منفت گونا گون و سپس از قیاس افزون سزاوار عانعی که قام منعتش
از خط ریحان بر تخته رنگین چمن نبشه *الله* *

9. Preface to the *Diwān* of Ḥakīm 'Abd-ul-Ḥāfiẓ, fol. 25^a.

Beginning :—

آفرین سخن بر سخن آفرین که همچو سخن گوهری را از کان دل
بکارداش زبان آورد *الله* *

10. Muhsin Fāmī's introduction to the Maṣnawī of Mullā Shāh, fol. 27^b.

Beginning :—

حَمَدًا لِلَّذِي هُوَ الْمَوْجُودُ كَهْ جَزَ اوْ نَيْسَتْ حَامِدُ وَ مَحْمُودُ
هُوَ مِنْ لَنْسِنِ الْوِجْدَنِ سَوَادَ اَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

11. Mīr Bāqir's preface to the Maṣnawī of Zafar Khān, fol. 28^b.

Beginning :—

حَمْدٌ بِيَحْمَدٍ وَ سَلَامٌ بِيَعْدُ مِنْ حَضُورٍ وَاهِبِ الصُّورِ وَ نَكَرِنْدَهْ بِيَكْرِ بَشَرِ
را مَرَاسِمَتِ الْغَمَّ *

12. Preface to the Diwān of Naṣīrā-i Hamadānī, fol. 29^b.

Beginning :—

بَكَاهَهْ كَهْ هَزَارَ وَ يَكْ نَامَ مَبَارِكَشَ هَزَارَ وَ يَكْ چَرَاغَ بِرَافِرَوْخَتَ الْغَمَّ *

13. Preface to the Muraqqā' of Naṣīrā-i Hamadānī, fol. 30^b.

Beginning :—

مَرْقَعَ كَلْ نَامَهْ رَنْكَيْنِ حَمْدٌ مَبْدُعٌ صُورَتْ آنَمِينَ نَهْ آنَكُونَهْ دَلْنَشِينَ
اَسْتَ الْغَمَّ *

14. Mirzā Amān Ullāh's (entitled Khānahzād Khān Firūz Jang) preface to his medical work Miftāh-ul-Ḥudūd, dedicated to Mahābat Khān of Jahāngīr's time, fol. 31^a.

Beginning :—

شَفَاعِيَ عَلَتْ لَكْفَتَ دَرْ خُورَ فَامِيَ اَسْتَ كَهْ حَكِيمِيَ حَمْدَ سَرا
بَاشَدَ الْغَمَّ *

15. The same Mirzā's preface to Mir'āt-ul-Jawāhir, fol. 32^a.

Beginning :—

الْوَانَ جَوَاهِرَ زَوَاهِرَ آبَدَارَ حَمْدَ وَ ثَنَانَ سَرَاوَارَ وَ شَابِسَتَهْ قَادِرَ عَلَى الْاَطْلَاقِ
اَسْتَ الْغَمَّ *

16. Preface to the Maṣnawī of Zu'lālī, fol. 32^b.

Beginning :—

لَكَى كَرَانِيَّةَ سَخْنَ سَرَاوَارَ حَمْدَ خَدَارِنِبَسْتَ كَهْ اَنْسَرَ كَرَامَتَ بَرَ
فَرَقَ اَهْلَ مَعْنَى فَهَادَ الْغَمَّ *

17. Preface to Zulāl's *Sab' Sayyārah*, fol. 33^a.

Beginning :—

زَلَلْ چشمہ سار سخن حمد سخن آمینی را که بلغاو شدین زبان
بمدح او رطب المساند ^{الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ}

18. Preface to the *Sāqī Nāmah*, fol. 34^a :—

Beginning :—

حَمْدَ نُوشَانِ خَمْخَنَةِ اَفْلَاكِ بِنَشَاءِ حَمْدَ بَادَهِ بِيَمَانِي سَرْ خَوْشَنْدَ ^{الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ}

19. Preface to the *Bayād* of *Shaykh Faydī*, fol. 35^a.

Beginning :—

دِيَبَاجَهْ رَازْ نَكَنَهْ سَازَانْسَتْ اِنْ
فَهْرَسَتْ خَيَالْ جَانَگَدَازَانْسَتْ اِنْ
تَعْرِيَدْ دَلْ سَخَنْ طَرَازَانْسَتْ اِنْ
طَوْمَارْ جَذَونْ عَمَقَبَانْسَتْ اِنْ

20. Preface to the *Bayād* of *Shā'ib Tabrizī*, fol. 35^b.

Beginning :—

اِنْ بِيَامِی اَسْتَ کَهْ گُوئِی سَرْنَوْشَتْ آزادَکَانْ وَ نَسْخَهْ مَجْمُوعَهْ
پَرِيشَانْ خَوْبَانْ اَسْتَ ^{الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ}

21. Another preface to the same *Bayād*, fol. 35^b.

Beginning :—

سَفِيهْ حَمْدَ مَدْعَعْ مَعْنَی آفَرِیں اِزانْ بَلْفَدْ پَایَهْ تَرَاستَ ^{الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ}

22. *Raušan Dāmir*'s preface to the *Bayād* of *Nawwāb Sa'īd Khān*, fol. 36^b. Beg. :—

لَوْزَی بَا قَلْمَ کَهْ دَرْ عَالَمْ مَعْنَی بَرْشَکَانَی وَ بَارِیک بَینَی عَلَمْ اَسْتَ ^{الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ}

23. Preface to the *Bayād* of *Mirzā Muhammād Rīdā*, fol. 37^b.

Beginning :—

صَانِعِی کَهْ بِیاضْ سَحَرَ رَا بَخْطَوْطْ شَعَاعِی شَیْرَازَهْ بَسْتَ ^{الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ}

24. *Miyān Muhammād Nā'īm*'s preface, fol. 41^a.

Beginning :—

بر بیانی دیده حرف مدعای خواهم نوشت
یعنی آن نام دلارائی خدا خواهم نوشت
من نمیدانم چه میگویم چهای خواهم نوشت
اینقدر دانم که نام آشنا خواهم نوشت

25. Preface to Fayḍī's *Diwān*, fol. 42^b :—

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كنج از ل راست طلس فدیم

26. Preface to Zuhūrī's *Naurna*, fol. 44^a ; beginning as usual ; see No. 284, III.

27. Zuhūrī's preface to *Khwān-i Khalīl*, fol. 48^a ; beginning as usual ; see No. 284, I.

28. Zuhūrī's preface to *Gulzār-i Ibrāhīm*, fol. 57^a ; beginning as usual ; see No. 284, II.

29. Another preface to Zuhūrī's *Gulzār-i Ibrāhīm* ; beginning on fol. 61^a :—

ای نورس گلزار براهم از تو اخ

30. *Shaykh Abul Faḍl*'s preface to *Akbar Nāmah*, fol. 63^a ; beginning as usual ; see No. 552.

31. Ḥamīd's (i.e. 'Abd al-Ḥamīd Lābaurī) preface to *Bādshāh-Jahān Nāmah* (i.e. *Pādīshāh Nāmah*), fol. 70^a ; beginning as usual ; see No. 505, Part II.

32. *Mirzā Tabā-Tabā'i*'s preface to *Pādīshāh Nāmah*, fol. 74^a.

Beginning :—

شکفته روئی گلشن سخن بخنده ریزی ... بهار افروزی است اخ

33. Preface to the second *Daftār* of *Pādīshāh Nāmah*, fol. 86^b ; beginning as usual ; see No. 565 (second *Daftār*).

34. Muḥammad Ṣalīḥ's preface to the third volume of *Shāhjahān Nāmah*, fol. 87^a.

Beginning :—

خدایا ثلثی تو گویم نخست که بیا نز از هر سخن حمد شست

35. Muḥammad Ṣalīḥ's preface to the *Diwān* of Mir Mu'īn-ud-Dīn Ġāzī, fol. 89^a.

Beginning :—

خدا را کنم بر سر نامه باد که بر بخنده درهای معنی کشاد

36. Preface to 'Urfi Shirāzī's *Diwān*, fol. 92^a.

Beginning :—

حسن اولی صورت احکام شرعی و قدر افزایی معنی کلام عربی *الغ* *

37. Islām Khān's preface to *Bayād*, written by order of Shāh Jahān, fol. 94^b.

Beginning :—

نقوش مقدمه تجربه نهاد را میل بلذات روحانی بیشتر *الغ* *

38. Nūr Ullah's preface to the *Bayād* of Muḥammad Ḥakīm, fol. 97^a.

Beginning :—

این بیانی گلشن که اوراقش رشک فرمایی هشت بهشت نیمکوون
و هفت چمن است *الغ* *

39. Mullā Muṇīr's preface to *Bahār-i Sūkhān* of Muḥammad Ṣāliḥ Kanbū, fol. 97^a.

Beginning :—

ایزد سخن افرین را سپاس که چراغ گفتار را از تاب خرد روشن
کردانیده *الغ* *

40. Muḥammad Ṣāliḥ's preface to the *Bahār Dāniš* of 'Ināyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the *Ruqā'at* of 'Ināyat Ullah, fol. 101^a.

Beginning :—

حمدی که میران ذهن محققان دقایق نطق از سنجیدن آن بعجز
و قصور معترف آید *الغ* *

42. Preface to the *Diwān* of Abul Fayḍ Fayḍī, fol. 102^a.

Beginning :—

بتوفیق سخن کردم جو آغاز زیانم شد بحمدش نکته پرداز

43. Muḥammad Ṣāliḥ's preface to Mullā Muṇīr's commentary on the *Qasīdahs* of 'Urfi, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muḥammad Ṣāliḥ (evidently the author of the 'Amal-i Ṣāliḥ, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muhammad Ṣāliḥ wrote this preface in Ramaḍān, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the *Diwān* of Zafar Khān, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading: ایضاً از منشای میرزا مذکور: fol. 110^a.

Beginning:—

الله اکبر این چه مبلغ قهقر و کدام پایه پیدائیست که خدمت داشت
جیرونش گفتگوی انکار در گلوبی مفکران شکسته ^{الغ} *

46. Preface to the *Tuḥfat-ul-İraqayn* (of Khāqāni), fol. 111^a.
Beginning:—

هزار سخان خامه دو زبان این توانه طراز چار چمن زار ^{الغ} *

47. Preface to the *Muraqqāt* of Muhammad Dārū Shikūh, fol. 113^a.

Beginning:—

حمدی که قلم از تحریر آن قاهر است و خیال از تصویر آن عاجز ^{الغ} *

48. Preface to the *Bayād* of Naṣīrā-i Hamadāni, fol. 113^b.
Beginning:—

درین صحیفه نگه کن بچشم معنی بین
که رشک صورت معنی و لعنت چین است

49. Mullā Munir's preface to *Gulghān-i 'Ināyat* (meaning probably the collection of 'Ināyat Ullah's letters), fol. 114^a.

Beginning:—

نیض آفرینی که سخن مظہر انوار تجلیات است و خرد آنند دار
اسما و صفات او ^{الغ} *

50. Preface to the collection of Mullā Munir's *Maṣnawis*, fol. 119^a.

Beginning:—

دیباچه سخن ستایش ایزدیست که گویانی بخش زبان و صاحب
نظم قرآن است ^{الغ} *

51. Preface to the first collection of Mullā Munir's works fol. 124^a.

Beginning:—

ستایشی که از آغاز بلوغ تا انجام پایه بلاغت از دل خیرد *

According to Munir's statement, fol. 126^a, he collected his first *Kulliyāt*, consisting of the works written by him up to the age of twenty-seven, at Jaunpūr, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as بیت الصنم - ففت اختر as well as کار نادی, together with his subsequent compositions, will be included in his last *Kulliyāt*.

52. Mulla Munir's preface to the arithmetical work, *Tauhīd*, of Maulānā Samad, fol. 126^b.

Beginning:—

انچه در شمار نیاید و در حساب نگنجد ستایش و سپاس یگانه ایست
که اصل شمار ازروست *

53. Preface to the *Nashā' Hall* of Mulla Munir, fol. 127^b.

Beginning:—

نشاه حوال سریستان خمخانه فیض که کیفیت معانی دریانه
ازد اخ *

54. Preface to the *Guldastah* (of Mulla Munir), fol. 128^a.

Beginning:—

این بیکانک آشنا رو و اشغایل سخنکو معنی سکالان فیض گوش
الخ *

According to the preface to the *Naubādah* (see below), the *Guldastah* contains a choice collection of Munir's poetical works, and was completed, according to the present preface, at Jabāngir Nagar (Dacca) on 4 Dulqād, A.H. 1049 = A.D. 1639.

55. Preface to the *Dastanhū* (of Mulla Munir), written in Akbarābād, 17 Muḥarram, A.H. 1054 = A.D. 1644, fol. 129^b.

Beginning:—

این فیض سرشنان معنی فزاد بیدار دل قدمی فهاد سیاحان قلمرو
سودا الخ *

56. Preface to the *Naubādah* (of Mulla Munir), fol. 129^b.

Beginning:—

بر رای فیض بدرانی چمن نشیدن معنی پوشیده نمادند الخ *

It would appear from this preface that the *Naubâdah of Munir*, containing a choice collection of his prose works, was completed at *Jaunpûr* on the 7th of *Sha'bân*, A.H. 1051 = A.D. 1641.

57. Preface to the *Haft Akhtâr* or the 'Seven Stars' of *Mullâ Munir*, fol. 129^b.

Beginning :—

بعد از حمد جبیه افروز هفت اختر و نعمت دانش آموز هفت
کشور آنم *

According to *Munir's* statement in the preface, the *Haft Akhtâr* consists of seven *Maṣnawis* which he describes as follows :—

اول — آب رنگ و آن در *ستایش* موز و بوم اکبر آباد است (i)
و صفت آب جون که در پای آن شهر روان است
و ثانیه چمنستان آن شهر و مدح خدیو سلیمان
شکوه *

دوم — بخت بلند و آن در مدح صاحبقران والا اختر است (ii)
و صفت میدگاه او و بیان ظفر یافتن آن شیر خورشید
پنجمه بر خصم روبلا بار و ملا مل شدن زمین از
گنج و مل *

سیزدهم — مرآة *الخيال* و آن در *تمایش* صورت حال آینه و صفت (iii)
قصر آینه نگار فراب سيف خان و مدح آن صاحب
السيف که از آینه تیغش صورت ظفر نمودار است *

چهارم — ساز و برق و آن مشتمل است بر اوصاف نیل و پان (iv)
و تنبکو که هربکی سرمایه ساز و برق حربگان
و ظریفان است *

پنجم — *میوهخانه* و آن در صفت شراب است و بیان حالت (v)
مسنی و گیفیت حسن سانی *

ششم — درد والم و آن در بیان سویش دل و گدازش جلن (vi)
و نشانه حسن و ذوق محبت و چاشنی عشق است *

هفتم — بیت المعوز و آن در ستایش مسجدی است که خان (vii)
نیص رسان وزیر خان تعمیر فرموده *

58. Preface to the *Bayād* of Mirzā 'Abd-ul-Qādir Bidil, fol. 130^a.

Beginning :—

حمد مبدعی که تردد اففاس هستی موجودات تحریکی است از
سر انگشت ارادت لو الخ *

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padishāh Nāmah* of Muḥammad Amin or Aminā of Qazwin (see No. 566), fol. 131^a–140^a.

60. Extracts from the writings of Mullā Muqimā, fol. 140^a–145^b.

Beginning :—

بالشاد سپلیس بداع نکاری رُک ایور قلم کرم در فشانیست الخ *

Mullā Muqimā, a contemporary of Tuğrā (d.c.A.H. 1078=A.D. 1667, see No. 333), is the author of *عثیر نامه*, noticed in Rieu ii, p. 743.

61. Mullā Munir's *Du'ā-i Sham'-wa-Chirāq*, in praise of Shāh Jahān, fol. 145^b.

Beginning :—

اغاز گفتار بذام فور انوار فرخ بخش انجمن انجم چراغ افروز چشم
مردم الخ *

62. Extracts from the *Bayt-al-Mā'mūr*, a history of Shāh Jahān, by Ma'mūr Khān, with the *takhallus* *Jam*, fol. 146^b.

Beginning :—

خدای ستایش و سپلیس را از منشی بالسانی (sic) کوی پریشان
سخن الخ *

63. From the writings of 'Ali Ridā Tajallī, fol. 149^b.

Beginning :—

فرخنده شبی نوع میع اقبال از جبینش چون فور از مردمک
لامع الخ *

Mullā 'Ali Ridā Tajallī, a native of Ardaqān, in Yazd, came to India during the reign of Shāh Jahān, but subsequently returned to his native land where he died in A.H. 1088=A.D. 1677, see Spren-
ger, Oude Cat. p. 150.

64. نظم و نثر محمد علی ماهر مسمی بکل اورنگ *Nâzîm wa Nâşr-i Muhammâd 'Alî Mâhir*, entitled *Gul Aurang*, in praise of Aurangzib. It consists of ornate prose and verses, fol. 151^b. The title appears on fol. 158^a.

Beginning :—

فرخندگی کلام رلکین از حمد ملک ملکی است که اجراء
احکامش *الغ* *

Muhammad 'Alî, with the *tâkhallus* Mâhir, edited the *Diwân* of Muhammâd Tâhir Gâni (d. A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muhammâd Sâlih Kanbû. In praise of Shâh Jahân, fol. 158^a.

Beginning :—

بعد از ادائی مراسم حمد و سپاس عاصب دیوان از ل و نعمت
شناستدا معنی لم بیل *الغ* *

66. From the writings of Tuğrâ. *Tâj ul-Madâ'im* of Mullâ Tuğrâ, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muhammâd Sâlih, fol. 166^a.

Beginning :—

گلگوونان عبا خرام و پیری پیکران تیز کام و هیونان مرصع بال و دم
و تکاران آهینیں سم *الغ* *

68. Praise of I'tiqâd Khân, by Mollâ Munîr, fol. 167^b.

Beginning :—

لله الحمد که نخل امیدم بیار آمده و غذیه آرزویم شکفتی آغاز نماده
الغ *

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are :—

Himmat Khân's letter to Ashraf Khân, fol. 169^a.

Letters of Shaykh Qutb-ud-Din Sultân-puri to Ibrâhim Khân, etc. fol. 169^b—172^b.

Praise of Shâh Jahân and his throne, by Mirzâ Jalâl, fol. 172^b.

Farmân of Farrukhsîyar to 'Abd-uz-Şâmad Khân Bahâdur Dilir Jang, fol. 174^a.

Another by the same to Zakariyâ Khân Bahâdur, fol. 174^b.

Humâyûn's letter to Biram Khân, fol. 174^b.

Jahângir's letter to Shâh 'Abbâs, fol. *ibid.*

Shâh Jahân's letter to Mullâ Shâh, fol. *ibid.*

Âlamgir's letter to Mu'azzam Shâh, fol. 175^a.

Letter from Dârâ Shikûh to Muhsin Fâni, and the latter's reply, fol. 175^a.

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.

Letter from Pari Khânâm, daughter of Shâh Tahmâsp, to Shâh Ismâ'il II, fol. 176^b.

Mir Jumlah's letter to Nawwâb Wazir Khân, written by the order of Shâh Jahân, fol. 178^a, and Wazir Khân's reply, fol. 178^b.

Mirzâ Jalâlâ's letter, as dictated by Shâh 'Abbâs, to 'Abd Ullah, fol. 178^b.

Petition of Mirzâ 'Azîz Kokah, entitled Khân-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.

Petition of Sa'd Ullah Khân to Shâh Jahân, fol. 180^b.

Muhammad Bâqir's letters to Shâh 'Alam consisting of those letters which do not contain diacritical points, fol. 181^b.

Mirzâ 'Abd-ur-Rasûl's letter to 'Âlamgir, each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written, fol. 182^a.

Âsaf Khân's letter to 'Âdil Khân, fol. *ibid.*

Qâbil Khân's letter to Shaykh Munir, fol. 182^b.

Letter from Khân Khânân to Khwâjah Abul Hasan, fol. 183^a.

Mu'tamad Khân's letters to Khân 'Âlam, etc., foll. 185^b-187^b.

Khân Khânân's letter to Mullâ Hayâti Gilâni, fol. 192^a, and the latter's reply, fol. 192^b.

Nawwâb Ja'far Khân's letter to Shaykh Chând, fol. 192^b.

Letter from Nawwâb Âsaf Khân to Khwâjah Mirak Husayn, fol. 193^a.

From Sa'd Ullah Khân to 'Abd-ur-Rahîm Siyâlkoti, fol. 193^b.

From Mirzâ Abû Sa'id to Jalâlâ (Tabâ-Tabâ'i), fol. 194^a, and the latter's reply, fol. *ibid.*

From Bibadal Khân to Mullâ Munir, fol. 194^b.

From Nûr Muhammad Mu'min to Munir, fol. *ibid.*

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol. 195^a.

From Hâkim Sarmad to Dârâ Shikûh, fol. 195^b.

A congratulatory letter from Nîzâm Hîsârî to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A.H. 1059=A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshi Kazi'm's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Ma'limud bin Sayyid Muhammad ul-Kurusi ush-Shafi'i, foll. 196^b-198^b. In the concluding lines the letter is addressed to Abu'l Qasim Muhammad us-Siddiqi.

From 'Abid Khan to Haji Abu'l Qasim, deceased, fol. 198^b.

A Ruq'ah of Mirza 'Abd-ul-Qadir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^a.

From Mirza Jalal to Nawwab Mir Jumlah, fol. 199^a.

From Mirza Jalal to Nawwab Islam Khan, fol. 199^b.

Mirza Jalal's reply to Nawwab Afzal Khan's letter, fol. 201^a.

Another letter from Jalal to Nawwab Afzal Khan, fol. 202^a.

Talib Kalim's letter to Nawwab Zafar Khan when the latter was wounded by a lunatic, fol. 202^b.

Mir 'Ali Shir's letter to Sultan Husayn Mirza to soothe the latter's anger, fol. 203^b.

Qadi Muhammad Qasim's Ruq'ah to Nawwab Islam Khan, fol. *ibid.*

Letter from Mir Qasim 'Ali Kainahi to Faridun, fol. 204^a.

Letter from Mullu Muhammad Sufi to Asaf Jah, and the latter's reply, fol. 204^b.

Letter from Qadi Nur Ullah Shustari (the author of the Majalis-ul-Mu'minin, see No. 720) to Shaykh Abul Fadl, fol. 205^a.

Letter from Khwajah Muhammad Hakhim to Bakhshi-ul-Mulk, fol. *ibid.*

Letters from the same Khwajah to Qadi 'Arif, foll. 205^b-206^a; to Mullu Muhammad Yusuf, fol. 206^b; to Muhammad Qasim Hakkak, fol. *ibid.*; to Muhammad Marad, calligrapher, fol. 206^b.

Letter from Sharif Sarmadi to Hakim Abul Fath, fol. *ibid.*

Letter from Mullu Muhammad Salih to Nawwab Ja'far Khan, fol. 207^a.

Letter from 'Abd-ul Majid Munshi to Asaf Jah, fol. 207^b.

Letter from the aforesaid Munshi to Sa'd Ullah Khan, fol. 208^a.

Letters from Hakim 'Abd-ul-Hadiq to Nawwab Ja'far Khan, fol. 209^a; to Qasim Khan, foll. 209^b-210^a; three letters to Nawwab Islam Khan, fol. 210^b-211^a; to Nawwab Khan Khanan, fol. *ibid.*; to Khan Zamani, fol. 212^a.

Letters from Maulana 'Urbi to Khan Khanan, fol. 212^a; to Asaf

Khân, fol. 213^a; to Hakim Abul Fath Gilâni, fol. 213^b; another to Khân Khanân, fol. *ibid.*

Letters from Mullâ Munîr to I'tiqâd Khân, fol. 214^b; to Sayf Khân, fol. *ibid.*

Letter from Mullâ Hayâti Gilâni to Nawwâb Rustum Khân, fol. *ibid.*

Letter from Mirzâ Shâdiq Dast-Gayb to Sâfi Qulî Khân, fol. 215^a.

Letter from Mullâ گلی (probably Şanâ'i, see No. 250) to Şâh Garib Mirzâ, fol. 215^b.

Three letters from Mirzâ Muhammad Ridâ to Nawwâb I'tiqâd Khân, foll. 216^a-217^a; to Qâdi Afâdâl, fol. 217^a and the latter's reply, fol. 218^b; two letters to Mirzâ 'Abd-ul-Mâ'bûd, foll. 218^b-219^a; to İraj Khân, fol. 219^b; to Mirzâ Sharif, fol. *ibid.*; to Mullâ Muhammad Ya'qûb, fol. 220^b.

Letter from Mirzâ Jân to a friend, fol. 221^a.

Letter from Mullâ Zubûr to Hakim Âtâshi, fol. 222^a, and the latter's reply, fol. 222^b.

Letter from Muhammad Amin Mustâgni (of Kashmir) to Amîri, fol. 223^a.

Mirzâ Jalâlâ's reply to a friend, fol. 224^a.

Five letters of Muhammad Bâqîr, all consisting of those letters which do not contain diacritical points: (1) to Asâd Khân, fol. 224^a; (2) to Nawwâb Amir Khân, fol. 224^b; (3) to Nawwâb Abû Nasr Khân, fol. 225^a; (4) in recommendation of a Hâkim, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muhammad Ridâ and the other not named, fol. 225^b.

Letter from Sultân-ul-Mashâikh (Nizâm-ud-Dîn Auliyâ) to Amîr Khînsrau, fol. 225^b.

Letter from Muhammad Mâşûm to Khwâjah Muhammad Hanîf, fol. 226^a.

Two letters from Sayyid Ni'mat Ullâh (probably the well-known saint and poet of Nârnâul, who died at Firûzpur, east of Râjmahal in A.H. 1077 = A.D. 1666), to Nawwâb Fidâ'i Khân (i.e. 'A'zâm Khân Kokah of Şâh Jahân's time), foll. 226^a-226^b, in reply to Sayyid Sâfi-ud-Dîn, fol. 227^a; to Mirzâ Murâd, fol. *ib.*

Mirzâ Kâzîmâ's letter to Şaykh Muhammad Ashraf, fol. 227^a. Khwâjah Muhammad Hâshîm's letter to Mullâ Şâh, fol. 228^b.

Three Ruqâhs by Muhammad Bâqîr consisting of letters which do not contain diacritical points, fol. 229^a.

شرح رسالہ عجیبہ Şârh-i Risâlah-i 'Ajîbâh: a commentary on the Sûfîc tract مسکو İslâm of Sayyid Muhammad Gîsûdarâz, by

عبد الواحد ابراهيم حسيني
بلغرامي

Beginning :—

اما بعد حمد الله على نواله و الصلة على نبيه محمد و آله ميلود

موضع ابن كلامات گرامی الخ *

The commentary itself begins thus on fol. 231^b :—

الحمد لله رب العالمين ... قوله تعالى و تلك الامثل نضريها
للفاس لعلمهم يتقدرون ما چهار برادر دوديم يعني ما چهار درج بوديم جمادی
نباتي حيواني انساني الخ *

Muhammad Gisūdarāz, with his original name Sayyid Muhammad bin Sayyid Yūsuf Husaynī, سید محمد بن سید یوسف حسینی, was one of the most renowned saints of India. He was born at Dihlī, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Nasir-ud-Din Qbirāq-i Dihlī, after whose death, A.H. 757 = A.D. 1350, he went to Gujurāt where he spent a long time in the company of the eminent Shaykh Khwājah Rukn-nd-Din Kān-i Shākar. In A.H. 815 = A.D. 1412 he came to Gūlbargāh and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbār-ol-Akhbār, pp. 121-128.

The commentator is probably identical with Mir 'Abd-ul-Wāhid Husaynī Wāsīṭi Bilgrāmī, who adopted the poetical title Shāhīdi, شاهیدی - حل شیوهات - شرح کافیه ابن حاجب etc., and died 3 Ramaḍān, A.H. 1017 = A.D. 1608. See Sarw-i Azād, p. 247.

Letters from 'Ālamgīr to Shaykh Sayf-ud-Din Sarhindī, fol. 234^b; to Muḥammad Bāqir, fol. *ib.*

Mirzā Jalālū's letter to Muḥammad Bāqir Shīrāzī, fol. 234^b; the latter's reply, fol. 236^a.

Mirzā Jalālū's Wahshat Nāmah, وحشت نامہ, a satire on Shaydā, fol. 237^b.

Letter from 'Ārif Lāhaurī to Dānā, fol. 240^b.

Satire of evil-minded persons, by Mirzā Jalāl, fol. 203^a.

Mirzā Jalālū's letters to Dīyā-nd-Din, son of Muīlā Ḥāfi Tabrizī, fol. 244^b; to Mirzā Muḥammad Husayn, fol. 246^a; to Mirzā Aminā asking him not to be afflicted by the envy and enmity of people, written from Kashmīr, fol. 247^a; to Ḥāfi Husayn Kirmānī, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Ināyat Ullah Kanbū, fol. 253^b-256^a.

Letter from Mir Bāhi to Dānā, fol. 256^a.

Letter from Shaykh 'Abd-uş Şamad to Mahmud, fol. *ib.*

Letters of Mullâ Raunaqî, foll. 256^b–257^a.

Chandarbhan's letters to 'Abd-ul-Karim, Rhâkmal and Hâji Muhammad Jân Qudsi, foll. 257^a–258^a.

Mirzâ Jalâlâ's letters to Tâlib Kalim, fol. 258^a; to Bandah Ridâ, fol. 258^b; to Mirzâ Muhammed Husayn, fol. 259^a, to 'Abd Ullâh Najm-i Şâni, fol. 260^a.

Tuğrâ's letters to Bazmî, fol. 260^b; to Mirzâ Kazîm, fol. 261^b; etc.

Mir Bâqîr's letter to Şâ'ib and others, fol. 263^b.

Ruqâh of Nâsîrâ-i Hamadânî, fol. 265^a.

Mirzâ Muhammed Munshî's letter to Tâlib Kâlim, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Tâlib Kalim to Mirzâ Aminâ, fol. 268^a.

Letter of Mullâ Haydar Khişâli, on behalf of Mirzâ Rustum, to Tâlib Kalim, fol. 269^a.

Qâdi Nûr Ullâh's letter to Hâkim Hâdiq, fol. 269^b.

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol. 270^b.

Hâkim 'Abd-ul-Hâdiq's letter to Shaykh 'Abd-ul-'Azîz Jaunpûri, fol. 271^a.

'Urfî's letter to Zuhûrî, fol. 271^b.

Zuhûrî's letter to Shaykh Faydî, fol. 272^a.

Muzaffar Husayn's letter to Tâlib Kalim, fol. 273^b.

Hâkim 'Abd-ul-Hâdiq's letters to Mullâ 'Abd-ul-Latîf, Hâkim Fath Ullâh, Qâdi Nûr Ullâh, Mir Ilâhî, and others, foll. 274^a–277^b.

Shaykh Mubârak's letter to Shaykh Faydî, fol. 278^b.

Mullâ Muhammed Amir's letter to Muhammed Sâlih Kanbû, fol. 280^a.

Selections from the writings of Muhammed Sâlih Kanbû, foll. 283^b–289^a.

Nâsîrâ-i Hamadânî's letter to a physician, fol. 289^a.

Nîmat Khân 'Âli's letter to a friend, fol. 290^a.

Mullâ 'Abd-ul-Majid Munshî's letter of congratulation to Şâh Jahân on the occasion of the conquest of Balkh, fol. 294^b.

Hâkim Hâdiq's letter to Khânkhanân wishing a happy 'Id, fol. 295^b.

Letter from Mirzâ Jalâlâ to Nawwâb Afdal Khân, fol. *ib.*

'Inâyat Ullâh's letter to Bâqîr, fol. 296^b.

Muhammed Sâlih's congratulatory letters to Şâh Jahân on several occasions; to Sa'd Ullâh, etc. foll. 299^a–303^b.

رسالہ علیہ الرحمہن Risâlah-i 'Iyâr-ul-Hasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged; by Shaykh Muhibb 'Ali, *شیخ محب علی*, fol. 304^a.

Beginning:—

بعد از نیایش احمدی که مباراست از نیمات والد و ولد و پس از

*ستایش حمدی که معراست الخ *

کار نامه مولا مونیر Kâr Nâmâh-i Maulâ Munir, fol. 313^b.

Beginning:—

بعد از سپاس ایزد دانش آموز و پس از درد پیغمبر خرد آنیز *

In the preface Munir Lâhaurî says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munir, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabi' I, A.H. 1050 = A.D. 1640.

مناظرة اربعه عناصر Munâzirah-i Arba' 'Anâsîr, or 'Dispute between the four elements.' A short allegorical prose piece, by the same Mullâ Munîr of Lâhaur, fol. 319^b.

Beginning:—

آغاز سخن بذام جهان آفرینی که عالم کون و فساد را از چهار عنصر

*انتظام بخشید الخ *

مناظرة تیغ و قلم Munâzirah-i Tig wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by Munîr, fol. 323^b.

Beginning:—

بعد از سپاس داری که نیغ بشعادر توحیدش زبان بر کشاده الخ *

مناظرة روز و شب Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same Munîr, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهار روز را از پرتو مهر بر افروخته الخ *

نکتہ مونیر Nuk'ât-i Munîr. Short exhortations by Munîr, each of which is introduced by the word نکتہ, fol. 330^a.

Beginning :—

اَلَّهِ نَعُودُ هَمَّهُ نَهَيْشُ تَسْتُ وَ بَهْبُودُ هَمَّهُ سَنَابِشُ تَوْ الْخَ

Hayātī Gilānī's letter to Rustam Khān, fol. 332^a.

From the writings of Muhammad Ṣāliḥ Kānbū, fol. 332^a—333^a.

Letter from Mīr Sayyid Sharīf Jurjānī (d. A.H. 816 = A.D. 1413), the author of the well-known grammar Ṣarf-i Mīr (see No. 769), to the renowned Ṣāliḥ Sayyid 'Alī Hamadānī, d. A.H. 786 = A.D. 1374 (see No. 150), fol. 333^b.

The story of Sarmad, as related by Mu'tamad Khān (d. A.H. 1049 = A.D. 1639), the well-known author of Iqbāl Nāmah-i Jahāngiri, who flourished under Jahāngir and Shāh Jahān (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus :

"Sarmad, the son of a Jew, after staying for some time with Shaykh Bahā-ud-Dīn Muḥammad and Mīr Muḥammad Bāqir Dāmād, came, by way of sea, to Tattah in A.H. 1042 = A.D. 1632. Here he fell in love with a Hindū boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Maḥmūd Beg, the Bakhshi and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Maḥmūd Beg :

کلید سخن افلاک اگر در دست من باشد
کو اکب را براه اهل حاجت چون درم باشم

In reply Sarmad sent the following Rubā'i to Maḥmūd Beg :

ای باد بی مرز ای بخشی کلی کرده فلک بزیر رایت رخشی
گفتی که کو اکب چو درم می بخشی خورشید مرا نیز می بخشی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lāhaur, and when the emperor returned to that place from Kashmīr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet."

Prose pieces of Ṣā'ib, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzā Jalālā, fol. 337^a.
 Prose pieces by Mirzā 'Abd-ul-Qādir Bīdīl, fol. 342^a.
 From the writings of Zāhirā-i Tāfrīshī, fol. 346^b.
 Writings of 'Abd-uṣ-Ṣāmād Sūkhān, fol. 355^a.
 Inscription on the fort of Shāh Jahānābād by Sa'd Ullah Khān, fol. 356^a.
 Prose pieces in praise of Dārā Shikūh, Dihlī Fort, Diwān-i Khāṣ, Diwān-i 'Ām, Akbarābād, Lāhaur, fol. 356^b-383^a.
 Letters of Muḥammad Rīḍā to Muḥammad Ḫusayn, Sayf Khān and 'Abd-un-Nābī, fol. 383^a-383^b.
 Prose pieces by Ṭūgrā (see No. 333), fol. 384^a.
 Prose piece by Shaykh 'Abd Ullah, fol. 395^a.
 Prose pieces by Mirzā Jalālā in praise of Kashmīr, fol. 398^a.
 Prose piece by Qādi Muḥammad Qāsim in praise of Shāhābād, fol. 408^b.
 Prose pieces in praise of Kashmīr, by Muḥammad Ṣāliḥ Kanbū, fol. 409^b; by Ḫaydā, fol. 411^a.
 Praise of Iṣfahān, by Nasīrā-i Hamadānī, fol. 433^a.
 Praise of Shāh Jahān's mosque in Shāh Jahānābād, fol. 434^a.
 Praise of Jahān Ārū's mosque, fol. 435^b.
 Inscriptions on the mosque in the vicinity of Bābur's tomb, built by Muḥammad Mu'rād by Shāh Jahān's order, fol. 438^a.
 Praise of Shālahmār, fol. 440^b.
 Praise of Sayf Khān's garden, by Mullā Mu'nīr, fol. 443^b.
 Letter from Sa'd Ullah Khān to Sayyid Jalāl, fol. 448^a.
 Ḥakīm Ḥādiq's letter to Khān Khānān, Dārāb Khān and others, fol. 447^b.
 The concluding portion of the MS. contains a list to the following works:
 Diwān-i Ḥādiq, Sawād-i A'zām of Mullā Mu'nīr, fol. 466^a;
 Tafsīr-i Ḫusaynī, fol. 466^b; Gulistān of Sa'di, (by Muḥammad Ṣāliḥ), fol. 487^a.
 Written in fair Nastā'liq.
 Not dated; 19th century.
 A fly-leaf at the beginning contains a letter from Abū Ḥāmid Muḥammad Gazzālī to Niẓām-ul-Mulk who had requested the former to accept the professorship of the Niẓāmiyah Madrasah, copied from Taqīkirh-i Daulat Shāh, by Maulāvī Muḥammad Bakhsh, the father of the donor.
 A note on the title-page, dated Ramaḍān, A.H. 1274, says that the MS. was once presented to one Muḥammad Khān Bahādūr.

No. 873.

foll. 90; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

رِيَاضُ الْوَدَادِ

Riyâd-ul Widâd.

A collection of letters and other refined prose writings.

Author: Izâd Bâkhsh Rasâ

Beginning:—

سُبْحَانَ اللَّهِ أَيْنَ حَمْدٌ وَّ احْسَانٌ وَّ كَرَمٌ أَلْيَخُ *

In the preface the author traces his descent through Āṣaf Khân, Ja'far, of Akbar's time, from Abû Bakr Siddiq, the first Khalifah. He flourished in Aurangzib's time and died, according to Hamîshah Bahâr, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit.*

Himmat Khân, Ashraf Khân, Nawwâb Sayyid Iashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwûr Khân, Kîsâyat Khân, Mîrzâ Bâdi'-ud Daurân, Hâkim Muhammâd Husayn, Mîr 'Abd-ul-Qâdir, Mîrzâ Muzaflâr and Mîrzâ Muhammâd Zamân.

Written in fair Nasta'liq.

Not dated: 19th century.

No. 874.

foll. 290; lines 17; size $9 \times 4\frac{1}{2}$; $7\frac{1}{4} \times 2\frac{1}{2}$.

چار منصر

CHÂR 'UNŞUR.

The author, Mîrzâ 'Abd-ul-Qâdir Bidil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual:—

خداوندا زبان معدنور آلخ *

According to a chronogram at the end the work was completed in A.H. 1116 = A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The *Qâhî 'Unsûr* is included in the *Kulliyât-i Bidil*, lithographed in Lucknow, A.H. 1287.

Written in beautiful *Nasta'liq* with an illuminated double-page 'Unwâن and a head-piece at the beginning of each 'Unsûr.

The scribe *Al-Muhammad wal-Shaykh 'Abd al-Rasûl* موسوی کاظمی says that he transcribed this copy at the request of *Kâfiyyâl*.

Dated 9 *Shawwâl*, the second regnal year of *Shâh 'Âlam*.

No. 875.

fol. 112; lines 12; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

بھارستانِ خیال

BAHÂRISTÂN-I KHAYÂL. ✓ ?

A work containing ornate prose-writings and letters.

Author: *Sharaf-nd Din 'Ali ibn 'Abd-ul Mâhsîn Mûsawi* شرف الدین اشrafی شاہزادی *Shahristâni Isha'hâni*, entitled *Ishârât Khân Farrukh Shâhi* علی ابن عبد المحسن موسوی شہرستانی اصفهانی مخاطب بالحترام خان فرخ شاهی.

Beginning:—

بر آئینہ خمیر خوشید نظیر عیرنیان گنجینہ معانی و نقادان سفینہ
جوہر شناسی و سخنندانی الٰم *

We learn from the preface that the author, who was attached to the service of *Farrukhsiyar*, was highly pleased with his appointment as a *Bakhshî* of *Kashmir*, and wrote the present work by the desire of *Mahârat Khân* in A.H. 1129 = A.D. 1716, expressed by the words در منتور لطیف در. The work, which abounds in praise of *Kashmir*, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful *Nasta'liq* on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in *Nim-Shikastah* hand.

Not dated; 18th century.

No. 876.

fol. 244; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

گلستان سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

دیباچہ تصالیف اعلیٰ و مقدمہ توالیف کبریٰ حمد صانعیست

الخ *

In his preface the editor, who designates himself as جوت پرکاس says that his father علی رای, who adopted the *takhallus* شرقی and was attached to the service of Nawwāb Hifz Ullah Khan, had left behind some refined prose and poetical writings which he (جوت) edited in the present form. According to the chronogram پختہ یوسفہ on fol. 6^a, the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Tabaqāt*:—

طبقہ اول منظوم بہ قصاید مردف و اشعار مختلف ملزوم
* (on fol. 6^b). طبقہ دوم منثور (on fol. 124^a).

The first *Tabaqah* consists of Qasīdahs, versified letters, eulogies, etc. It ends with some Rubā'is and chronograms. The second *Tabaqah*, in prose, contains letters to the Khāns and Amirs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیغران.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

The signature "Gora Ouseley" is found on the first page of the MS.

No. 877.

fol. 55; lines 15; size $8\frac{1}{2} \times 6$; 6×4 .

ریاعت محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALI.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

محمد علی *Muhammad 'Ali*, entitled *Fadl 'Ali Khān*.
المخاطب بفضل علی خان.

Beginning:—

حمد و شکر بیحد خالقی را که بحکمت کامله از جمله حیوانات
نیل را بصریت عجیب و هیئت غریب خلقت نموده ام *

In the preface the author, who eulogises the reigning sovereign Muhammad Shāh, says that he wrote this work while he was the *Dārogah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب فیل جنگی ندرت طراز.

On the title-page the name of the author, written in a different hand runs thus:—

میرزا محمد علی المخاطب بفضلعلیخان بهادر منخلص بافضل
جزایر اصل شیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless *Ta'līq*.

Dated, Bilgrām, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72; lines 15; size 7½ x 4½; 6 x 2½.

مثنوارات عالی

MANSŪRĀT-I-'ĀLĪ. ✓?

A collection of the refined prose writings of *Nīmat Khān 'Āli* (for whose life see No. 370).

I. fol. 1^b.

A treatise, intermixed with verses and numerous passages of the *Qurān*, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

طبع صادق سخن از پیشو آفتاب روییت ام *

II. fol. 14^b.

The prose preface to the *Diwān*, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

عیل افزای نقد سخن السیریست که چون بر فلزات معدن ام *

III. fol. 24^b.A satire on physicians; See Rieu ii. p. 744^b;

Beginning:—

حکیم علی الاطلاق از دارالشفاء رحمت و نسخه کامل الصناعات

نحوت الم *

IV. fol. 27^b. Letters to Mirzā Mubārak Ullah Wādīh and Mirzā Muḥammad Sa'īd, (steward of the Imperial kitchen); see Rieu ii, p. 745^a; beginning:—

حکیم حقيقة مرزا می دوستان و دوست مرزا بیان الم *

V. fol. 31^b مانکحه حسن و عشق Munākahat-i Ḥusn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled حسن و عشق; see Rieu ii, p. 703, etc., beginning:—

حديث عشق شد زیب بیان الم *

Published in Lucknow, 1842 and 1873, and printed with commentary by Imām Bakhs̄ah Ṣabbā'i, Delhi, 1844; Lucknow, 1873, 1899.

VI. fol. 41^a. Waqā'i. Siege of Ḥaydarābād with its fuller title وقایع نعمت خان عالی, also styled وقایع حیدر آباد, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bān in A.H. 1097 = A.D. 1685.

Beginning:—

دھی کے مدرس کشاف صبح الم *

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbul Ahmad). A lithographed edition appeared in Kānpūr, 1870. For further particulars see Rien, i, p. 268, ii, pp. 745, 796 and 850; W. Peretsh, Berlin Catalogue, p. 492; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqā'i in the present MS. is defective towards the end and breaks off with the words:

درازدہ منصبداران دیگر را نیز از آب و گل بایمی نفعناهم ائمہ

* شعرة

Written in fair Nasta'liq.

Not dated; 19th century.

No. 879.

fol. 295; lines 14; size 9 x 5; 6½ x 3.

ر^عات م^نشی

RUQA'AT-I-MUNSHI.

A collection of letters, Farmâns, Parwânahs, Sanâds, and other official documents relating to the reign of Aurangzib.

Author: Munshî, popularly called Malikzâdah:

م^نشی کہ بھی القول بہ ملک زادہ معروف است *

Beginning:—

م^نشی حامیت کامل ایزدی چون برآمد بازار محبیہ شریعہ
کلکات پرداخت الح*

The work is noticed in Rieu iii, p. 985, under the title *Nigir Nâmh-i Munshî*.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6^b, is partly found here on fol. 119^a–123^a, from which we learn that the author entered the service of Prince Muhammed Mu'azzam Shâh 'Alam, whose son, Prince Muhammed Mu'izz-ud-Dîn, he accompanied in the campaign of Kâbul, but, owing to the severities and difficulties of the way, returned from Pishâwar. He was then appointed Munshî to two successive Diwâns of the Deccân, viz. Rahmat Khân and Mirzâ Muhammed Irâni, entitled Bashârat Khân. On the latter being recalled from the Deccân, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Shâ'bân, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^a that he divided the work into the following two *Daftars*:—

Daftar 1.—

Comprising the author's own compositions, in four *Sâjhah*:—

Sâjhah 1. Letters of princes.

Sâjhah 2. Letters of high officials.

Sâjhah 3. Letters, petitions, Parwânahs, Sanâds, etc., of officials in the *Diwâni* or financial department.

Sâjhah 4. Letters of the author and his friends.

Daftār II.—

Compositions of other Munghis, in five *Saṭḥah* :—

✓ *Saṭḥah* 1. Fatimāns and Saṇads of the Imperial Daftār.

✓ *Saṭḥah* 2. Imperial orders.

Saṭḥah 3. Petitions and letters of Khāns.

Saṭḥah 4 and 5. Select compositions of Shaykh Tālī Yār and other eminent Munghis.

In the beginning, fol. 2^a, the author gives an account of some eminent Munghis of old and modern times, such as, Sa'di; Nasir-ud-Dīn Tūsi; Sharaf-ud-Dīn 'Alī Yazdi; Khwānd Mir; Shāh Sikandar Beg; Shaykh Abul Fadl bin Shaykh Mubārak; Amin Ahmad Rāzī (author of the *Haft Iqlīm*); the author of the *Tārīkh-i Badā'ūnī* ('Abd-ul-Qādir); Muḥammad Qāsim; Mu'tamad Khān; Afīdā Khān; Islām Khān; Sa'd Ullah Khān; Hamid Lāhauri; Shaykh Muḥammad Wāris; Qādi Muḥammad Afqāl; Shaykh 'Abd-ur-Rahīm Khayrābādī; Mullā Muṇirā; Pindī Dās(?); Shaykh Hibat Ullah, Munshi of Prince Mu'rād Bakhsh; Chandar Bhān Barhaman of Lāhaur; Shaykh 'Abd-uz-Ṣāmad Jaunpūri, Secretary to Ja'far Khān; Shaykh Tālī Yār, better known as Údirāj, (Munshi of Rustam Khān); Mullā Abu'l Fath, entitled Qābil Khān; Mirzā Muḥammad Kāzīm; Mullā 'Abd-ul-Khāliq Panjābī, Munshi of Muḥammad Mu'az-zam Shāh 'Alam Bahādūr; Shaykh 'Ināyat Ullah; Shaykh Muḥammad Sāliḥ Kanbū; Ilahdād Afḡān Multānī; 'Aqīl Khān; Amānat Khān Khawāfī, better known as Mirak Mu'īn-ud-Dīn Ahmad; Mir Muḥammad Rīdā.

Written in ordinary *Ta'līq*. The folios are hopelessly confused.

Not dated; 10th century.

No. 880.

fol. 40; lines 15; size 9 x 5½; 6 x 3½.

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to Maulavi Muḥammad 'Alī and begins thus:

بخدمت مولوی صاحب قدر دان ... مولوی محمد علی صاحب

• مولوی صاحب نیض رسان حلقة بکوشان ... الخ

Other persons to whom the letters are addressed are Lālah

Kunwar Sen, Lálah Bindráhán Khwánshígú (d. A.H. 1170 = A.D. 1756), Lálah Bihári Lál, Núr Muhammád 'Alím, Lálah Máník Chánd, Nawwáb Zayn-ud-Dín Ahmad Khán, etc. etc.

Written in Ním Shikastah.

Not dated; 19th century.

No. 881.

fol. 121; lines 13; size 9 x 5; 6 x 2½.

پهارستان معنی

BAHĀRISTĀN-I MA'NĪ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, Fármáns, notes, and similar documents, written in Muhammád Sháh's reign (A.H. 1131-1161 = A.D. 1719-1748).

Author: Partáb Rám Rána Nandi, known as Hirú La'l bin Páras Rám Gobind. بیوتاب رام رانا نندی معروف به هیرلال بن پارس رام گوبند.

Beginning:—

بصنوف احمد و الوف اشکار انسا پردازی که بقلم قدرت دیدار الخ *

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معدن القوانین در علم عربی و لغو لی لکان ملا (پونتی گیان ملا؟)
که بنتخلص رس ساکر از زبان ساسنی بهایها برچ تصنیف کردم *

He then adds that he was very strongly requested by his brother Shántakúdha Rám and Lála Khandí (ای کهندی) to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bág*, each sub-divided into several *Cháman*.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta'liq.

Dated 9 Dulqád, A.H. 1249.

Scribe: امیر سلطنه.

No. 882.

fol. 283 : lines 15 ; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{1}{2}$.

مختصرات اندر رام

MANŞÛRÂT-I ANAND RÂM.

A very interesting and useful collection of the prose writings of Anand Râm.

Beginning :—

الهي بیچاره مخلص کج سچ زبان را چه بارا که در بیبلان تمیید
حمدت که حروف از اعراب در انجا غربیانه سیله بر خواسته میباشد

اللهم

The author, whose poetical *nom de plume* was Mukhlis., has already been mentioned in connection with his work entitled *مرات الامثالات*, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabi' I A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'âns which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents : The work is divided into six parts, each of which begins with an illuminated head-piece :—

I.

Foll. 1^b-36^a. Author's letters to the following persons :—I'timâd-ud-Daulah Chin Bahâdur Nûşrat Jang, fol. 1^b.Sirâj-ud-Din 'Ali Khân Arzû, fol. 2^b, 4^a, 5^a.To a friend, fol. 5^a.Miyân Faqir Ullâb, with the *tâkhallus* Âfiria of Lâhaur, fol. 8^b.Sharaf-ud-Din 'Ali, with the *tâkhallus* Payâm, fol. 9^b.I'timâd-ud-Daulah Chin Bahâdur Nûşrat Jang, fol. 11^b.Another to the same, fol. 12^b.Râjâh Khwâshhâl, Chând, fol. 12^b.Sirâj-ud-Din 'Ali Khân Arzû, fol. 14^a.Mirzâ Jawwâd, with the *tâkhallus* Sarâmad, fol. 15^b.Râjâh Bakhtmal, Diwân-i Khâlisah, fol. 16^b.Sharaf-ud-Din 'Ali Payâm, fol. 17^a.A friend, fol. 18^b.

Lâlîh Shewak Râm, fol. *ib.*

A nobleman, fol. 19^a.

Sirâj-ud-Dîn 'Ali Khân Ârzî, when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Sâbit Jang 'Abbâsi, Zamindâr of Khudâ Âbâd, fol. 20^b.

Shir Afgan Khân Bahâdur, fol. 22^a.

Sirâj-ud-Dîn 'Ali Khân Ârzû, fol. 25^a.

Sayyid Luṭf Ullâh, *Mutâṣaddî* of Khudâ Yâr Khân Bahâdur Sâbit Jang, fol. 27^a.

Mîr Luṭf Ullâh, fol. 29^a.

'Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd-ud-Daulah, fol. 30^b.

Qizilbâsh Khân with the *taڭhâtuڭ* Umid, fol. 31^a.

A friend, dated A.H. 1155 = A.D. 1742, fol. 31^b.

Sâlîdâr Muhammâd Khân, congratulating him for receiving the *Diwâni* of Lâhaur, fol. 39^a.

Ahmad Husayn Khân, fol. 33^a.

Bâi Nagar Mîl, fol. 35^a.

A grandee, fol. *ib.*

II.

Foll. 37^b-55^a پریخانه Pari Khânah, or "The fairy-house."

Beginning:—

رئا رنگ حمد و سایش مصوّری را که قلم قدرتمند از واد خط پرداز

چهار گلزاران پرداخته آنچه *

It is a sort of introduction in praise of a *Muraqqa'* which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Ali, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A.H. 1144 = A.D. 1731, expressed by the chronograms زمی مرتع تصویرها and بی بی مرتع از تصویر.

III.

Foll. 56^b-67^a. A long letter written to the Safawi king of Persia by order of Muhammâd Shâh, on the occasion of the former's accession to the throne.

Beginning:—

سر نامه بقام پادشاهی است

که پیش جبیه سا هر کم کلاهیست

شیفتگی گلش معانی رنگین و نمود نازگی چمن الفاظ دلفشین از
نسم حمد فرمانروایی است *

IV.

Fols. 68^b-134^b. چمنستان *Chamanistān*.

Beginning :—

بعد رنگ آرایش چمنستان حمد و سیاستش او تعالی شانه و عز
برشانه کهترین اقام فقیر اند زام مخلص بر صفحه بیان می نگارد الح *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows :—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah*: Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important :

Rājah Jai Singh of Anbīr, fol. 87^b.

Mirzā Muhammad Muqīm, librarian of Shāh 'Abbās, fol. 90^a.

Jahān Ārā Begam, daughter of Shāh Jahān, fol. 90^b.

The white elephant of Shāh Jahān, fol. 91^a.

Hidāyat Ullah, calligrapher, who meets the author at Shāh-jahānābād, fol. 92^b.

Rājah Hari Singh, the archer, fol. 94^b.

Rāi Harkiran, fol. 95^b.

Account of Sati, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yandah (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah*: description of some trees, flowers, and fruits, fol. 106^b.

Chaman III. First *Guldastah*: Interesting and useful events, each of which is narrated under the word نجود, fol. 115^b.

Second *Guldastah*: Wise sayings and admonitions, each introduced by the word نکت, fol. 121^a.

Chaman IV. First *Guldastah*: Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah*: Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخه دلنشیں in the following line of a versified chronogram, fol. 134^b :—

چون پیاپل رسید تاریخش نسخه دلنشیں نوشت قلم

The *Chamanistān* has been lithographed, Lucknow, 1877.

V.

Foll. 135^b-202^b هنگامه عشق : Hangāmah-i 'Ishq. The love-story of Kuawar Sundar Sen, of Karnātik, and Rāni Chand Parbhā.

Beginning :—

خدارندا قلم آشته رم را چه تقدت که به بمار پیرانی چمنستان

ثبات پردازد الغ *

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muhammad Shāh's reign, while he was staying in Shāhjehānābād, he, with some of his friends, viz., Ārzū, Muhammad Qulī Khān, Ma'ni Yāb Khān, with the *tukhallas* Shā'ir, Rāo Kirpā Rām, Rāi Path Singh and others, went to see the fair of Shāh Nadār, held near the tank of Kishan Dās, an account of which, he says, he has given in his *مدادع وقائع*. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhni servant to relate a story. The servant then related the above story, which, says the author, Muhammad Jā'isi had rendered into Hindi. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words نفمه چند in the following versified chronogram at the end :—

چو این نفمه چند نقاش شوق باین رنگ بر صفحه تصویر کرد

بنجیک دل سال انعام آن قلم نفمه چند تصویر کرد

In the conclusion Kirpā Rām adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting :—

عاجز ترین مخلوقات کریا رام که ای کاش من عیوردم و این نیز سیا
نمی دیدم می نویسد که این سطوحی چند که هرگاه بندگان عالی
سرگذاشی تمام این نسخه را بخط خود تمام ساخته بودند تمام آن این
عبارت را قلمی نموده بودند *

سپاس بیقیاس مرخدای عز و جل را له این نسخه که نامش هنگامه
عشق است و تالیف فقیر اندزادم مخلص امیوز که بیست و ششم جمادی
الثانی و سه شنبه سنه یکهزار و پکصد و پنجماه و پنج هجری و سال بیست
و پنجم جلوس محمد شاه باشاده غازی است چهارگهی روز یا تیعنده
در دارالخلافه شاهجهان آباد بانجام رسید و نیز بعد مقابله با اجزای اهل که
بطريق مسوده از چندی در جزو گیو افتاده بود صحیح گردید با وجود
بیدمانی و دلگرفتگی که برنگ غنچه نصویر خلای من است در این مرتبه
بخون چکر خوردن بجهتی سعی نمی گمارم یادگاری است که برای باران
رنگین تراز بهاران بر صفحه روزگار میگذارم بنخصیص نور چشمان سعادتمند
راو کریا رام و رای فتحنگه که الهی از عمر و دولت بر خورند هرگاه بسیر
این نیرنگکدها محبیت چشم عبرتی خواهند کشود بسیار یاد ازین سهو القلم
نقشبندان کاخانه قضا و قدر خواهند نمود الخ *

VI.

Foll. 203^b-283^a. کارنامه عشق. Kārnāmah-i 'Ishq. The love-story
of prince Gauhar of China and princess Mamlukat, beginning:

گل گل شکفتگی چمن بیان و طراوت گلبرگ زیان الخ *

The story is preceded by a preface in which the author
mentions the incidents which led to the present composition, and
which are similar to those mentioned in the beginning of the preced-
ing story. The date of composition, given at the beginning, is
A.H. 1144=A.D. 1731, and is also expressed by the following chron-
ogram at the end:—

چه شور انگیر رنگین تنه بوره *

A very neat and correct copy, written in good Ta'liq.
Not dated; 19th century.

No. 883.

fol. 154; lines 17; size 9 x 5½; 7½ x 3½.

دستور الانشا

DASTŪR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidā'i Khān, known as Sayyid Ǧulām Husayn Khān, son of Nawwāb A'zām Khān.

Author:— Yār Muḥammad Qalandar

Beginning:—

شکای آنچندندہ نور در چشم در حرج در جسم کہ موردم دیدہ را نظر در
محراب الغ

The author, who designates himself as Yār Muḥammad Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidā'i Khān, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Niżāms 'Alī Wardi Khān and Sirāj-ud-Daulah (A.H. 1151-1170=A.D. 1738-1756). See Rieu iii. p. 1031^a. Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'liq.

Dated 1215 Bengali year.

No. 884.

fol. 72; lines 16; size 10 x 6½; 7½ x 4½.

ریاض المفاتیح

RIYĀD-UL-MUNSHA'ĀT.

A collection of letters written in the name of Nawwāb 'Alī Ibrāhīm Khān, the author of the well-known works, *Khulāṣat-ul-Kalām* (see Nos. 704-706), *Gulzār-i Ibrāhīm* (see No. 707) and *Šuhuf-i Ibrāhīm* (see No. 708), to the Governor-General, Warren Hastings, Prince Jahāndār Shāh, leading Amirs, Rājahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد بی بعد و لحصا و ثنای لا تعد ولا نعصی خالقی را سراست که
ذرات مکونفات را بذور قدرت کامله و حکمت بالغه از حجه عدم بمنصه وجود
رسانید ^{الخ}

The compiler, Muḥammad 'Ali Tamaṇnā, son of Khwājah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tā'id 'Azīmābādī, محمد علی تماں ابن خواجه عبید اللہ تائید عظیم آبادی, tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206=A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Rauḍah*. He further adds that as the preface to Maulavi Ǧulām Yaḥyā Khān's Persian translation of the *Hidāyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwān (superscription) of both the *Rauḍah*.

The compiler's introduction is followed by the preface to the *Suhuf-i Ibrāhim* of 'Ali Ibrāhim Khān (see No. 708), beginning thus on fol. 3^o.

مصحف ابراهیم طبع سلیم تلفظ بمحمد و ثنای حضرت باری است ^{الخ}

Then follows the preface to the *Hidāyah*; beginning:—

حمد و سپاس بیتیاس معبودی را سزاوار است که نفعی بالغ اندیشه
بر راز طاعنش از طی کردن ^{الخ}

[The Arabic *Hidayah* حدایۃ by Burhān-ud-Dīn Abū Ḥasan 'Ali bin Abū Bakr al-Margīnānī (d. A.H. 593=A.D. 1197) is a well-known work on Muḥammadan law according to the Ḥanafī school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Ḥuj. Khal., vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Ǧulām Yaḥyā's Persian translation of the *Hidāyah* with the present preface, is noticed in Rieu i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Ǧulām Yaḥyā, highly eulogises the Governor-General, Warren Hastings, and designates him thus:

نواب امیر الملک عماد الدوّلہ گورنر جنرل مسترو رائے شہسٹین بیاندر

جلدات جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of *Mullâ Tâj-ud-Din*, *Mir Muhammâd Husayn* and *Mullâ Sharî'at Ullâb*, and entitled it *Hidâyah-i Fârsi*. The date of completion, A.H. 1190 = A.D. 1776, is expressed by the words *هدایۃ فارسی پیرایه انجلیم یافت*.

An English translation of this *Hidâyah-i Fârsi* was published by C. Hamilton, London, 1791; second edition by S. G. Grady, London, 1870.

Raudah I.

Letters written in the name of Nawwâb 'Alî Ibrâhim Khân to princes, leading Amirs, Râjâhs and others:—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together:

To Mirzâ Jahândâr Shâh, fol. 6^a—7^a.

To Râjâh Prân Nath Pandit, fol. 7^a.

To Âsaf-ud-Daulah Âsaf Jâh Yâhiyâ Khân Bahâdur, Hizâbr Jang, fol. 7^a.

To the Governor-General Warren Hastings, fol. 7^b.

To Nawwâb Muhammâd Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur, son of Shu'â-ud-Daulah Bahâdur and brother of Âsaf-ud-Daulah Bahâdur, fol. 7^b.

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, fol. 8^a.

To Sarfarâz-ud-Daulah Bahâdur, fol. *ib.*

To Nawwâb Haydar Beg Khân Bahâdur Nusrat Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, fol. 8^b—12^b.

To Nawwâb Mukhtâr-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Alam, fol. 12^b.

To Sayyid Akbar 'Alî Khân Bahâdur Mustaqim Jang, uncle of prince Jahândâr Shâh, fol. 13^b—15^b.

To Sayyid Mubârak 'Alî Khân Bahâdur Firûz Jang, Nâzim of Bengal and son of Nawwâb Mir Muhammâd Ja'far Khân, fol. 15^b—16^a.

To Khân Khânân Nawwâb Mir Muhammâd Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol. 16^b.

To Sayyid Hasan 'Ali Khān Bahādūr Bahrām Jang, eldest son of Khān Khānān Muṣṭafār Jang, fol. 17^a–17^b.

To Sayyid Muḥammad Taqī Khān Bahādūr Dilāwar Jang, youngest son of Khān Khānān Muṣṭafār Jang, fol. 17^b.

To Asad-ud-Daulah Muḥammad Zaki Khān Bahādūr Basālat Jang, son-in-law of Khān Khānān Bahādūr, fol. 18^a.

To Nawwāb Sayyid Bānd-i 'Alī Khāñ Bahādūr, second son-in-law of Nawwāb Khān Khānān Bahādūr, fol. *ib.*

To Nawwāb Khān Zamān Bahādūr Nūdir Jang, better known as Nawwāb Shujā' Quli Khān, son of Nawwāb Munir-ud-Daulah, deceased, of Shāh 'Alam's time, fol. *ib.*

To Nawwāb 'Abbās Quli Khān Nuṣrat Jang, youngest son of Nawwāb Munir-ud-Daulah Nādir Jang, fol. 19^a.

To Sultān Dā'ūd Mirzā, son of Shāh Sulaymān Husaynī of Persia, fol. *ib.*

To 'Aqūd-ud-Daulah Sayyid Muḥammad Khān Shir Jang Kirmāni, fol. 19^b.

To Nawwāb Amir Khān Habābādi, son of Khān 'Alam Nawwāb Baqā Ulīl Khān Ni'mat Ullāhī, fol. 20^a–20^b.

To Mukarram-ud-Daulah Sayyid Muḥammad Khān Ḥashmat Jang of Jahāngīr Nagar, fol. 20^b.

To Khān Jahān Khāñ Jasārat Jang, governor of Hugli, fol. *ib.*

To Mirzā Ǧulām Husayn Khān Ṣābit Jang, fol. 21^a.

To Sayyid Ǧulām Husayn Khān, son of Nawwāb Hidāyat 'Alī Khān Asad Jang, of Dibli, fol. *ib.*

To Tafaddūl Husayn Khān, vakil of Nawwāb Ḵāṣaf-ud-Daulah, fol. *ib.*

To Ḥasan Rīḍā Khān of Muշ̄idābād, grandson of Mahābat Jang, fol. 21^b.

To Mirzā Muḥammad Kāzīm Khān, son-in-law of Ḥasan Rīḍā Khān Murghidābādī, fol. *ib.*

To Mir Muḥammad Sa'īd Khān Ṭabā-Ṭabā, brother of Nawwāb Muğ̄htār-ud-Daulah, fol. 22^a.

To Khwājah 'Ayn-ud-Dīn Khān, fol. *ib.*

To Mirzā Muḥammad Khalil Iṣfahāni, vakil of Du'lfaqar-ud-Daulah Nawwāb Najaf Khān, foll. 22^b–23^a.

To Hakim Shīlā'i Khān, physician to Ḵāṣaf-ud-Daulah, fol. 23^a.

To Hakim Aṭbar 'Alī Khān 'Ażīmābādī, fol. 23^b.

To Muḥammad Husayn Khān 'Ażīmābādī, son of Zā'ir Husayn Khān, fol. 24^a.

To Barq Andāz Khān, *through* Nawwāb Majd-ud-Daulah, fol. *ib.*

To Mirzā 'Aṭā Beg Khān Kābulī of A'zamgarh, fol. 24^a.

To Makramat Khān 'Azimābādī, fol. 24^b.

To Shāh Īlālām 'Alī Shābib, fol. *ib.*

To Mir Qamar-nd-Dīn, with the *takhallus* Minnat, of Dihli, entitled *Malik-ns̄h-Shu'arā*, fol. 25^a.

To Shāh Muḥammad Ajmal Ilabābādī, with the *takhallus* Ajmal, fol. 25^b.

To Mirzā Muḥammad Muhsin Jāhangīr Nagārī, fol. 25^a.

To Mirzā Bū 'Alī, Risālahdār in the time of Nawwāb 'Alī Jāh, fol. 25^b.

To Mahārājā Dhirāj Mādho Rāo Sindhiyah, fol. 26^a.

To Mahārānā Bhīm Singh Bahādūr of Udayapūr, fol. 26^b.

To Mahārājā Ran Bahādūr Shāh Bahādūr Shamshīr (in the following copy, fol. 40^a, Shīr Jang), ruler of Nepāl, fol. 26^b.

To Mahārājā Mūdhājī Bhonslāh, ruler of Orissa and Nāgpūr, fol. 27^b.

To Mahārāo Rājā Bishān Singh Bahādūr, fol. *ib.*

To Mahārājā Swā'ī Rānā Chātr Singh, fol. 28^a.

To Mahārājā سر نب (sic) Bahādūr, Rājā of Bundelkhand, fol. 28^b.

To Mahārājā مخدو نجیت سکھ (sic) Bahādūr, Rājā of Bhandūwar, fol. 29^a.

To Gangādhar Bālājī Dakhni, ruler, of Kālpi, fol. *ib.*

To Rājāh دلیوار (sic) Bahādūr Dilāwar Jang, fol. 29^b.

To Rājāh Sīwājī دلیل را (sic) Dakhni, fol. 29^b.

To Sadāsēo Māhār Rāo Dakhni, secretary to Mahārājāh Mādho Rāo Sindhiyah, fol. 30^b-34^a.

To Mahārājāh Bahādūr, the permanent Nā'ib to Nawwāb Shujā'-ud-Daulah, fol. 34^a.

To Mahārājāh Himmāt Bahādūr Gushāīn, fol. 34^b.

To Mahārājāh Sundar Singh, Diwān of Muhārak-ud-Daulah, the Nāzim of Bengal, fol. *ib.*

To Amir-ul-Mulk Imtiyāz-ud-Daulah Mirzā Rājāh Mahārājāh Gobind Rām Bahādūr Sipīhdār Jang, who was then staying at Calcutta as an ambassador of Nawwāb Āṣaf-ud-Daulah, fol. *ib.*

To Sewāo Pannah Rāo Dakhni, a chief of Mādho Rāo Narāyan Peshwā Dakhni, fol. 35^a.

To Rājāh Chāit Singh (of Banūras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.D. 1196 = A.D. 1781, fol. 35^a-36^a.

To Rājah Muhip Narāyan Singh, the successor of Rājah Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Rājah) Debi Singh, ruler of Purneah, fol. 36^b.

To Ahliyā Bā'ī (the wife of Khande Rāo, the son of Malhār Rāo Holkār of Indore), fol. *ib.*

To Sarsati Bā'ī, fol. 37^b.

To Kāni Gulāb Kunwar, wife of Rājah Balwand Singh, Rājah of Banāras, fol. *ib.*

To Rājah Bujhrāj, treasurer of Ásaf-nd-Daulah, fol. 38^a.

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Raudah II.

Letters written by the compiler's father to leading Amirs, friends and relatives:—

To Mubārak-ud-Daulah Sayyid Mubārak 'Ali Khān Firūz Jang, fol. 43^a.

To Khān Khānān Mir Muhammād Rīdā Khān Mużaffar Jang, fol. 43^a–45^a.

To Mahārājah Nand Kumār Rāi, Nā'ib of Mir Muhammād Ja'far Khān, whose son Najm-nd-Daulah was the Śubahdār of Bengal, fol. 45^a.

To Nawwāb 'Ali Ibrāhīm Khān Nasīr Jang, fol. 45^a–52^a.

To Mahārājah Sundar Bhāo, fol. 52^a.

To Khānjanhān Khān Jasārat Jang, in charge of the Hugli Fort, fol. 52^a.

To 'Abbās 'Ali Khān, with the *takhallus* Maftūn, son of Nawwāb Ihtirām-ud-Daulah and brother of Mir Muhammād Ja'far Khān, fol. *ib.*

To Rīdā Quli Khān Kirmāni, fol. *ib.*

To Karam 'Ali Khān Murshidābādī, a descendant of Nawwāb Mahābat Jang, fol. 53^a. (Karam 'Ali Khān is the author of a detailed history of Bengal, from Nawwāb 'Ali Wārdī Khān Mahābat Jang, to A.H. 1186=A.D. 1772: see No. 699.)

To I'tibār 'Ali, Nāzir of Munni Begam, wife of Nawwāb Mir Muhammād Ja'far, fol. 53^b.

To Hāji Sa'ādatmand Khān, Nāzir of Nawwāb Mubārak-ud-Daulah, fol. *ib.*

To Shaykh Khayr Ullah Sarhindī, fol. 54^a.

To Hāji Ahmad 'Ali, with the *takhallus* Qiyāmat, of 'Azimābād, fol. 54^b.

To Khâdim Husayn Khân 'Azîmâbâdî, fol. *ib*.

To Hakîm Sayyid Shâh Muhammâd Faşîl 'Azîmâbâdî, fol. 55^a.

To Shâh Muhammâd Ajmal Ilâhâbâdî, *Sâjjâdah Nashîn* of Shâh Afâdî Ilâhâbâdî, fol. 55^a.

To Tâfâddûl Husayn Khân, who, as an ambassador of Âsâf-ud-Daulah, was then in Calcutta, fol. 55^b.

To Mîr 'Abd-ur-Râhîm Khân, Mînshî of Munnî Begam, fol. *ib*.

To Mirzâ 'Askârî 'Azîmâbâdî, fol. 56^a.

To Shaykb Qudrat Ullah 'Azîmâbâdî, an influential merchant, fol. 56^b.

To Sayyid Afâdî 'Ali Khân, son of Sayyid Fađl 'Ali Khân, son of Nawwâb 'Ali Rustam Khân, fol. *ib*.

To 'Abd-ur-Rashîd Khân 'Azîmâbâdî, foll. 57^a.

To Hâjî Raushân 'Ali Murshîdâbâdî, fol. *ib*.

To Mir Qamar-ud-Dîn, with the *tâkhallus* Minnat, of Dîhlî, entitled Malik-ush-Shâ'ârâ, pupil of Mir Shâms-ud-Dîn Faqîr 'Abbâsî, fol. 58^a.

To Shaykb 'Ali Bâkhshî, with the *tâkhallus* Maftûn, of 'Azîmâbâd fol. *ib*.

To Khwâjâh Amin-ud-Dîn, with the *tâkhallus* Amin, of 'Azîmâbâd, fol. 58^b.

To Mirzâ Mazhar 'Ali Murshîdâbâdî, teacher of Nawwâb Mubârak-ud-Daulah, fol. *ib*.

To Hâjî Muhammad Sâhib, brother's son of Khwâjâh Muhammad Wâjid, entitled Fâkhr-ut-Tujjâr, fol. *ib*.

To Khwâjâh Luť Ullah, son of the aforesaid Fâkhr ut-Tujjâr, fol. 59^a.

In the name of the aforesaid Khwâjâh Luť Ullah to Hâjî Muhammad Sâhib, fol. *ib*.

To Khwâjâh Afâdî Ullah, better known as Khwâjâh Afzûn, foll. 59^b-67^a.

To Khwâjâh Asad 'Ali, son of Khwâjâh Afâdî Ullah, foll. 67^a-68^a.

To Khwâjâh Gûlâm Husayn, sister's son of Khwâjâh Afâdî Ullah, foll. 68^a-68^b.

To Khwâjâh Muhammad Hayât, fol. 68^b.

To Mînshî Râi Sarat Singh (in the following copy, fol. 112^a, Sarb Sukh) 'Azîmâbâdî, fol. 69^a.

To the son of the aforesaid Râi, fol. *ib*.

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work.

Written in careless Ta'liq.

Dated 8 Dulhijjah, A.H. 1251.

Scribe: شیخ جہمن

No. 885.

fol. 118; lines 16; size 9×6 ; $7\frac{1}{4} \times 4$.

The same.

Another copy of the *Riyâd-ul-Munshâ'ât* beginning as above.

The preface to the *Suhuf-i Ibrâhim*, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.

Dated A.H. 1271.

The seals and notes of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 886.

fol. 297; lines 21; size $14\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

طلسمات خیال

TILISMÂT-I KHAYÂL. ✓ ?

A large collection of letters addressed by the author to the emperor Shâh 'Âlam, Wazirs, Amirs, distinguished persons and friends, together with models and specimens of various official forms and documents; forms of letters intended for all classes of society; description of feminine charms; riddles etc., edited by the author's son.

Beginning:—

سوان دیده معنی و گلگونه عارض سخن حمد بهار پیرای گلشن

پیروزیست الخ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlâh Kewal Râm and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism*:—

طلس اول مشتمل بر عربیش و محاکیف که بجناب حضرت اعلیٰ خاقانی ظل
سده‌خانی د وزرای نامدار و امیری کامکار و دولت‌خان عالیشان
در المجد و الحسن در تهذیب و مبارکباد ثبت فرموده اند *

طلس دوم مشتمل بر تعلیق حسن طلب و حسن ارسال و حسن رسید که
از جانب بزرگان روزگار و خود بدوسنان مرقوم نموده اند *

طلس سوم مبنی بر مکاتیب صاحب اسالیب شوقیه و سفارش نامجات
و دست آوریز ملازمت و ذریعه ملاقات بزرگان زمان و اعیان
دوزان و تعریت نامجات است *

طلس چهارم متنضم بر مکاتیبات فصلحات سمات معاملات مالی و ملکی
است *

طلس پنجم محتوی بر بعضی اسناد و القاب است *

طلس ششم بر مدلایع و نغز و سرایی محبوب اشتمال دارد *

طلس هفتم مشتمل بر بعضی قصاید و متفہیت و صفات و غراییت و معیمات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مرات الجمال*, and written in imitation of Shā'ib's tract on the same subject and of the same title, begins thus on fol. 259^b:

ای آنکاب روی ترا محضر آنکه رخسار همچو ماه ترا اخترا آنکه

The seventh *Tiliem* on Qasā'id, riddles, etc. begins on fol. 294^a.
Written in ordinary *Ta'liq*.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of
receipt of the MS., 11 Rabi' I. A.H. 1280, is found on the title-page.

No. 887.

foli. 121; lines 15; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حديقة الارشاد

HADIQAT-UL IRSHĀD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author: Muhammad Shādiq, poetically surnamed Akhtar
محدث المتخلص باختصار

Beginning:—

بانشائی سپاس بداع نگری رک ابر قلم آنگ

The author, a native of Bengal, wrote this work by the desire of Nawwāb Muhammad 'Alī Khān Bahādūr Sipīhdār Jāng, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the *Shū'ūt al-Intiqām*, p. 63, says that Qādi Muhammad Shādiq Khān, with the *takhallus* Akhtar, belonged to the Qādi family of Hugli, near Calcutta. He spent a long time at Lucknow under the patronage of Gāzī-ud-Dīn Haydar (A.H. 1229-243 = A.D. 1814-1827) who honoured him with the title of *Shāhī*. He died at Lucknow after the Mutiny. The works written by him are: *محدث جدربه - نور الانشاء - صبح ملائق* (Arabic) and *اردوی ریغتہ دیوان فارسی - نقوش العکم*.

Written in fair *Ta'līq*, most probably by the author himself, as would appear from the colophon.

No. 888.

foli. 85; lines 21; size $9\frac{1}{2} \times 6$; 7×4 .

رقات اولاد حسن بخاری

RUQA'ĀT-I AULĀD ḤASAN BUKHĀRĪ.

The letters of Sayyid Aulād Ḥasan ul-Bukhārī ul-Qannauṣī سید اولاد حسن البخاری القنوجی, edited and collected by Faḍl-ur-Rahmān بفضل الرحمن.

Beginning:—

حمد جلیل و ثنای جمیل مر آن منشی ندرت نکار قدرت را که بیک
گردش قلم آنگ

In the preface the editor Faḍl-ur-Rahmān says that he collected these letters in a.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows:—

مجلس اول در مکتوبات مطرده.

fol. 2^b مجلس ثانی در نامه‌جات.

fol. 42^b مجلس ثالث در رفقات.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

No. 889.

fol. 130; lines 13; size 10 $\frac{1}{4}$ x 6; 7 $\frac{1}{2}$ x 4.

نواذر المجامع

NAWĀDIR-UL-MAJĀMI'.

A collection of letters and specimens of refined prose-compositions.

Author: Mahtāb Rāī Pandit, with the poetical *nom de plume* Miskin: محقق رای یندت المخلص به مسکین.

Beginning:—

شکر فشاری طوطی رنگین بال شیرین مقال زبان بدمسازی ثانی عالم

نوازیست $\overline{\text{الم}}$

The author calls himself a pupil of Pandit Laṭṭhīzī Rām. The work, divided into four sections, consists of detached prose-pieces; letters written by the author himself to his friends; letters written by the author at the request of his friends; official letters, etc.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

No. 890.

fol. 14; lines 10; size 9 x 5 $\frac{1}{2}$; 7 x 4 $\frac{1}{2}$.

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning:—

قبله بحرق کعبه مطلق دامت ظلال اجلاله - آداب و تسلیم بصد

تعظیم $\overline{\text{الم}}$

The collection is preceded by some versified *ماجلی* in Persian.
Written in careless Ta'liq.
Not dated; 19th century.
The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

fol. 42; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

أنيس العشاق

ANIS-UL 'USHSHAQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Rāmi.

حسن بن محمد العلّاق بالشرف المشتمل بالرامي *

The MS. is defective at the beginning, and opens abruptly thus:—

دست تصرف داد و مصیغه این بک را بر موز کتب
آسمانی موشح کردانید و تحف تعبیت بروغه مقدس آن سیدی که لوای
رسالت بحکم اقا انصح از فرش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Nasir-ud-Din Tusi, during the reign of Sultan Uways of the Ilkhani dynasty (who reigned A.H. 757-776 = A.D. 1356-1375).

The date A.H. 826 = A.D. 1422, assigned by Hāj. Khāl. vol. i. p. 487, to the composition of the work seems to be erroneous. Hāj. Khal. vol. iii. p. 21 assigns a still later date: viz. A.H. 878 = A.D. 1473, to another work of Rāmi, also dedicated to Sultan Uways; namely, a commentary on Rashid-ud-Din Waṭwīt's حدائق الصغرى (see Ethé, Bodl. Lib. Catalogue, No. 1340; Rieu Supplement, p. 268^b, No. V; W. Pertzsch, Berlin Catalogue, p. 85, No. I; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—

1. در صفت مو, hair, fol. 4^a.
2. در صفت جیین, forehead, fol. 7^b.
3. در صفت ابرو, eyebrow, fol. 8^a.
4. در صفت چشم, eye, fol. 10^b.
5. در صفت مژه, eyelash, fol. 13^b.
6. در صفت رو, face, fol. 13^b.
7. در صفت خط, down, fol. 15^b.
8. در صفت خال, mole, fol. 18^b.
9. در صفت لب, lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing.
11. در صفت دهان, mouth, fol. 24^a.
12. در صفت زانخدان, chin, fol. 25^b.
13. در صفت گردن, neck, fol. 27^a.
14. در صفت بور, breast, fol. 27^b.
15. در صفت ساعد, fore-arm, fol. 28^b.
16. در صفت انگشت, finger, fol. 29^b.
17. در صفت قد, figure, fol. 30^b.
18. در صفت میان, waist, fol. 33^a.
19. در صفت ساق (wrongly written here ساق instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the خراس العبران of Muḥammad Taqī Tabrizi, Persia, A.H. 1279-1283. Translated and annotated by Cl. Huart, *Anis-el-oehchāq. Traité des termes figurés relatifs à la beauté*, par Cherefeddin Rāmī, in "Bibliothèque de l'école des hautes études", fasc. 25, Paris, 1875.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 892.

fol. 86; lines 11-14; size 11½ x 7½; 7½ x 4½.

شہرستان نکات و گلستان لغات

SHABISTĀN-I NUKĀT WA GULISTĀN-I LUĞĀT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Futtâhî:

Fattâhi, whose original name was Muhammad Yahyâ Sibâk, مُحَمَّد يَحْيَى سِبَّاك, also adopted the *takhallus* Tuffâhi, خُمَارِي and Asrâri اسْرَارِي. He was a native of Nîshâpûr, and flourished in the reign of Shâh Rukh (A.H. 807-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See *Habib-us-Siyar*, vol. iii, Juz 3, p. 148, and *Taqi Kâshi*, Oude Cat. p. 19. Another of his works حُسْن وَ دَل *Husn wa Dil*, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into English by W. Price, *Husn-oo-dil*, a pleasing allegory, etc. Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé, Neopersisch Litteratur in 'Grundriss der iranischen Philologie,' vol. ii, p. 334, 1896-1897).

The present work, also styled شیتلن نک or شبستان خواه, is noticed in Rien ii, p. 741; G. Flügel, vol. i, p. 587; Ethé, Bodl. Lib. Cat. No. 1344; Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch, Berlin Cat. p. 986; Fleischer, Cat. Lips. p. 399; A. F. Mehren, p. 31; Weiner, Jahrbücher, vol. 64, Anzeigeblatt, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

..... ا برحات نوح نبوت علی الله علیہ و سلم ہونی بدیوں دل

* یا غذای رسانید و قبول نهاد این نسخه برایت روایت رو نمود اخ.

The work is divided into eight *Bab*, each subdivided into several *Fasli*, as follows:—

Bab I, on fol. 2^b, in five *Fasti*.

Bab 11, on fol. 13^a; in three *Fasti*. 441 53 4 439 430

مکالمہ

Bab III, on fol. 10^a; in foggi *Fusci*.

د. محمد الباب الثاني: العل

الباب الرابع في ذكر الرياح و العياد
 الباب الخامس في طلاق و الاختلاف
 الباب السادس في الكسب و العوفة
 الباب السابع في المستذلات
 والمشهيات
 الباب الثامن القوائد المتفقة

The first chapter of the *Shabistān-i Nukāt* has been edited with Turkish commentary, German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hāji Muhammād Bahrām ibn Akhwān Mūllāzādah, known as Mūllāzādah-i Mūllā Giyāṣ-ud-Dīn, the author of *al-Muṣṭiq bāh Māzādah*, and dedicated to Abūl Muzaffār Sayyid 'Abd-ul-'Azīz Bahādūr Khān, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hāji Muhammād Bahrām (deceased): حاجي محمد بهرام ابن اخوند ملا زاده ملا غیاث الدین (see fol. 79^b).

The text is followed by a commentary on the Arabic verses in the work, fol. 80^a-88^a, beginning thus:—

لو هدم الصادق سد السداد الخ سداد يفتح سين ممعلمه (استي)
 است هدم دیران کردن است سد استحکام دادن چیزیست الخ

Written in fair *Ta'liq* by سبعان احمد. The colophon of the text is dated *Banārās*, 12 *Shawwāl*, A.H. 1241, and that of the commentary, also *Banārās*, 1 *Ramadān*, A.H. 1241.

No. 893.

fol. 89; lines 14; size 9 x 5; 6 x 3.

تحفة سلطاني

TUHFAH-I SULTĀNI.

A collection of Persian and Turkish proverbs.

Author: Muhammād Ibrāhīm bin Zayn-ul 'Ābidīn Nasīrī محمد بن زین العابدین نصیری
 ابوابیم بن زین العابدین نصیری

Beginning:—

حمد بیمثیل و سپاس بیهمال مالک الملک ذوالجلال را سراست الخ

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages :

شمع شش طاق و مهاد نه خربگا شاه سلطان حسین ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Şâh Sultân Husayn was most probably identical with the celebrated Abul Gâzi Sultân Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 88; lines 13; size 8½ × 5½; 6½ × 2½.

رسالة معا

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logographs.

Author: Husayn bin Muhammad al-Hasani
الحسني

Beginning :

بنام آنکه از تالیف و ترکیب معلمی جملان را داده ترتیب اما بعد معرفوض آنکه تغیر حقیر حسین بن محمد الحسني را چند معنی بود این *

The author, who in the colophon to the present MS. is called معلم حسین المتنبر بالشیعی, was a native of Nishâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Ali Shir, and died A.H. 904 = A.D. 1498. The author is better known as امیر حسین معلمی نیشاپوری. See Rosen, p. 123. See also Habib-u-Siyar, vol. iii. Juz 3, p. 340, Comp. also Hâj. Khal vol. v, p. 638; Rien ii, p. 650; W. Pertzsch, p. 117; Ethé, Bodl. Lib. Catalogue, No. 1353-1356; Garein de Tassy, Journal

Asiatique, 1847, vol. x, p. 357. A commentary on the work by the author's pupil Sâdiq Ruknî is noticed under No. 213, and Ethé, Bodl. Lib. Catalogue, No. 1356. A Turkish commentary by Surîrî is mentioned in Rieu, *loc. cit.*

Some folios after the first are missing.

Written in Nim-Shikast with marginal notes throughout.

Dated 12 Muharram, a.h. 1098.

سازم محمد بن عبد الوهاب الصدیقی الدمشقی.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwârshid Nawwâb of Patna are found in several places.

No. 895.

fol. 81; lines 15; size $10\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Husayn bin Muhammâd's treatise on riddles and logographs, beginning as above.

The original treatise is preceded by Mu'ammâs on the ninety-nine names of God, and begins thus:—

الله — نیست حد خامه از قله الله دم زدن باید زبان دارن نگاه

The copy is full of marginal notes.

Written in a careless Indian Ta'liq.

Not dated: 19th century.

No. 896.

fol. 60; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

The same.

A very much damaged and defective copy of Husayn's riddles, beginning as usual.

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq.

Copious marginal notes throughout the copy.

Not dated: 19th century.

Scribe: عبد الله.

No. 897.

fol. 102; lines 17; size 6 x 3 $\frac{1}{2}$; 5 $\frac{1}{4}$ x 3

جام جم

JÂM-I JAM.

A commentary on Husayn bin Muhammad's treatise on riddles.

Commentator: Rûp Kishore Sâqi, son of Râi Nawal Kishore
روپ کشور ساقی ولد رای نول کشور.

Beginning:—

ای معما حکمت تو اطیف بر تراز خم ش دصیع و شیف ...
 اما بعد گدارش مینماید بندۀ روپ کشور ساقی ولد رای نول
 کشور که پیش ازین بیجهد سال شرح رساله های کبری و مغربی
 *

In the preface the commentator, a Hindû Kâyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the *Rasâ'î* of 'Abd-ur-Râhîm Jâmi. He then mentions several works on riddles as his sources, particularly the commentary by Muhammad bin 'Ali التوندایی. He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly, of which place he was the *Tâqîldâr*, for his son Kanhayyâ Lâl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus:—

بنام آنکه از تالیف و ترکیب در حمد و نعمت که فاتحه کلام
 است الفاظ معما و تالیف و ترکیب و تشبیه و تبدیل و تکمیل و تخصیص
 و تنصیص و اسناد که از اعمال معمای است *

The text is indicated by the letter **م** and the commentary, by **ح**.

An alphabetical index of the names on which the Mu'ammas are written, is given at the beginning of the copy.

Written in fair Nasta'liq.

Dated Lucknow, 14 Jumâdâ I, A.H. 1263.

Scribe: فیض لال کول.

No. 898.

fol. 36; lines 15; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

مُرَجِّع مَعَا

SHARH-I MU'AMMA.

A commentary on the *Mu'mâli* مُعْمَلَى مُنْوَسْط of Jâmi (see No. 180, xii).

Beginning:—

الوف حمد و سُنْيَشْ حَكِيمْ كَارْسَانِيْ؛ إِذْ ذاتْ بَا جَلَالْشَ ازْ سَتْ
 تَبَيِّنْهُ و تَعْلِيلْ مَعْجُونْ و مَعْرَاسْ *

The commentator does not reveal his name, but from the words *قدس سرہ*, added after the name of Jâmi, it is evident that it was written after Jâmi's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Allah Bahâdur Khân ابو الغاری عبد الله بهادر خان.

Written in learned *Nasta'liq*, with a small illuminated head-piece.

Dated Jumâdâ I, A.H. 908.

No. 899.

fol. 184; lines 19; size $10\frac{1}{2} \times 5\frac{1}{2}$; 8 + 4;

جَامِعُ التَّمْثِيلِ

JÂMI'-UT TAMŞİL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muhammad 'Ali Jabalrûdi محمد علی جبل رودی.

Beginning:—

سپاس بیعده و سُنْيَشْ بیعده بی مُثْلِی را سُوْدَ که بایعما دلکشای

* الخ

We learn from the preface that the author came to Haydarâbâd in A.H. 1054 = A.D. 1644, in the time of Sultan 'Abd Allah Qutub Shâh, and was admitted to the literary assemblies held by the Wazîr Shâykh Muhammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

of. This incident induced the Wuzir to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Fast*.

A copy of the work is noticed in Rieu ii, p. 773. A very similar work of this author, entitled *معجم الامثال*, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib. vol. i, p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See *Mélanges Asiatiques*, vol. v, p. 522.

A collection of Persian and Hindûstâni Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 900.

fol. 255; lines 11; size 12×7 ; $7\frac{1}{4} \times 4$.

The same.

Another copy of Muhammed 'Ali Jabalrûdi's *Jâmi'-ut Tamîl*, beginning as usual.

Written in Nasta'liq.

Dated Teheran, A.H. 1241.

Scribe: محمد مادي.

No. 901.

fol. 61; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

مجمع الامثال

MAJMA'-UL AMŞÂL.

An extract from Muhammed 'Ali Jabalrûdi's *Jâmi'-ut Tamîl*, beginning as usual:

سپاس يبعد و ستابش يبعد الم.

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs, arranged like the original, in alphabetical order.

Written in fair Tâliq.

Not dated; 18th century.

No. 902.

fol. 262 ; lines 16 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

صفت کائنات

ŞİFAT I KĀ'İNĀT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author : Siyāl Kūtī Mal, poetically surnamed Wārastah.
عمل المتكلّم به وارسته

Beginning :—

حمد سخن آنرینی که دلایلی صاف باطدان را روضة الصفا کردانیده

الْحَمْدُ لِلّٰهِ

The work itself begins thus with a rhetorical description of الله on fol. 3^a :—

بِسْمِ رَبِّكَ الْكَلِمَاتِ تَعْرِيفٌ بِسْمِ الَّذِي أَنْتَ كَهْ حَسْنَ آخَازَ امْرُ

وَأَغْزَى حَسْنَ الْمَعْ

The author, who does not give his name has already been mentioned in connection with his work مطلعات الشعر (see Nos. 812–813). The title of the work and author's name are thus endorsed on the title-page سیالکوئی سل وارسته صفات کائنات.

The date of composition of the work, given in the preface, is A.H. 1171 = A.D. 1757.

Comp. Rieu iii, p. 1006 and 1024 where the work is called صفات which seems to be a more appropriate title. Edited with marginal notes by Dinadayāl and Dhanpat Rāi, Lucknow, 1878.

Written in ordinary Nastāliq.

Dated 5 Jumādā II, A.H. 1235.

Scribe : سریع بروشاد.

No. 903.

fol. 294 ; lines 14 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of Wārastah's Şifat-i Kā'ināt, beginning as above. There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'lîq.

Dated A.H. 1200.

Scribe: موثي لعل.

A seal, bearing the inscription اَسَدُ اللّٰهِ الْغَالِبُ, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullâh Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47; lines 12; size 7 $\frac{3}{4}$ x 6; 5 $\frac{1}{4}$ x 3 $\frac{1}{2}$.

رسالة معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logographs.

Author: Nâşir 'Ali ul-Husayni ul-Asqâri
Beginning:—

حمد ميکنم خداونسی را که علم اسما بآدم تعلیم نمود الخ •

The author wrote this treatise at the request of one غلام امام امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logograph, fol. 2^a, sent a riddle to the author which he received through his friend Shaykh Muhammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse:—

بلبل مارا چوای گلشن است گفتند ام سه بار نامش نیش است

It is worked out on the margin thus:—

از بلبل هزار خواسته شده تراویدند و از هزار حرف غ و لفظ گلشن که
چهار حرف دارد به متناسبت چه عنصر بترتیب طبیعی هرایش حرف
دوم باشد که ل بالشند و چون لفظ ام سه نوبت تکویند مجموع غلام امام
بحصول آید •

In the colophon, dated Kânpûr, Dulhijjah, A.H. 1268, the scribe Wâris 'Ali Sayîf, وارث علي سيفي, mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logographs. It begins thus:—

نقادان عیز سخنداوی و نقابان کلوز معانی نیکو داند که حل
و عقد نغزو معما نه ام و بست انم •

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

SCIENCES.
ENCYCLOPAEDIAS.

No. 905.

foli. 183; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

دانش نامه جهان

DĀNISH NĀMAH-I JAHĀN.

A work on physical science.

Author: Ḡiyāṣ-ud-Dīn 'Alī 'Imrān bin 'Alī Mīrān ul-Husaynī
ul-Īsfahānī غیاث الدین علی عمران بن علی میران الحسینی الاصفهانی (who
flourished in the seventh or eighth century of the Hijrah).

Beginning:—

سراوار ستایش و سیاس مبدعی است که باقتصای دانی

The work is divided in ten *Faṣl*, twenty *Asl*, four *Natā'ij* and a *Khūtiyah*, treating of natural philosophy: meteorology, as vapours, rain, winds, thunder, shooting stars, etc.; mineralogy; botany; physiology; psychology, and anatomy.

For other copies see Rieu, ii., p. 430; W. Pertsch, Berlin Catalogue, p. 372; Ethé, Bodl. Lib. Catalogue, No. 1456; Ethé, Ind. Office Lib. Catalogue, Nos. 2173-2174.

Written in ordinary *Ta'liq*.

Not dated: 19th century.

The folios have been placed in new margins.

No. 906.

fol. 384; lines 35; size $15\frac{1}{2} \times 8\frac{1}{4}$; $11 \times 5\frac{1}{2}$.

دَرَةُ الدِّبَاجِ لِغَرَةِ الدِّبَاجِ

DURRAT-UT-TÂJ LI-ĞURRAT
UD-DUBÂJ.

A good and well-written copy of a vast encyclopaedia of philosophical sciences

Author: Qutb-ud-Din Mahmûd bin Mas'ûd bin Mu'sîb al-Shîrâzî.
قطب الدين محمود بن مسعود بن مسبي الشيرازي.

Beginning:—

اَكْرَجَهُ بِرَغْمِ اِرْبَابِ كِيَاسَتٍ وَخَاطَرَ اِصْحَابِ فَوَاسِتٍ بِوْشِيدَهِ فَيَسَّتْ
كَهْ فَعَتْ جَالَلَ بِبَوَيْتٍ وَرَفَفَ كَعَالَ الْوَهِيَتْ وَشَكَرَ مَوَاهِبَ فَعَمَ بَىِ
نَهَيَاتِ الْعَمِ

Qutb-ud-Din Shîrâzî, the most eminent disciple of Khwâjah Nasîr-ud-Din Tûsî (d. a.h. 672=A.D. 1274), and according to Taqî Auhâdî, fol. 583^a, the sister's son of Shaykh Sa'dî, was born in Shîrâz a.h. 634=A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock, ii, p. 212. He died on Sunday, 17 Ramadân, a.h. 710=A.D. 1310.

Regarding the word "Dubâj" in the above title, Dr. Rieu, p. 434, informs us that Amîrah Dubâj was the hereditary title of the Ishâqûwand or Ishâqiyah princes of the Bayâh Pas, or Western Gilân, whose capital was Fûman, and for one of whom the Durrat-ut-Tâj was composed. According to the preface in our copy, Dubâj, for whom the author wrote the work, was the son of Fil Shâh bin Rustam Shâh. His name is introduced thus, fol. 2^a:

شَهْرَ يَارَ مَعْظَمِ سَاطُونِ جَيْلَرِ دِيلَمِ جَمِشِيدِ عَبْدِ اِسْكَنْدَرِ وَقْتِ شَمْسِ
الْدِنِيَارِ وَالَّذِينِ نَظَرُ الْمُلُوكَ وَالسَّلَطَانِينَ فَاعِلُ الْكُفَرِ وَالْمُشَرِّكِينَ قَاهِرُ الْخَوارِجِ
وَالْمُتَمَرِّدِينَ مَحْيَ الْعَدْلِ فِي الْعَالَمِينَ مَظَاهِرُ الْحَقِّ بِالْبَرَاهِينِ الْمُخَصُوصِ
بِعَذَابِ رَبِّ الْعَالَمِينَ دِبَاجَ بْنِ السُّلْطَانِ السَّعِيدِ حَسَامِ الْمُلُوكِ الْدِينِ فَيُلْشَاهَهُ
بْنِ الْمَلَكِ الْمُعَظَّمِ سِيفِ الدِّينِ رَسْتَمِ بْنِ دِبَاجَ *

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus :

دُبَاجْ بْنُ فِيلْشَاهِ بْنُ دَسَّامَ بْنُ دُوبَاجْ بْنُ خِيلَادَ بْنُ شَرِيفِ الدُّولَةِ بْنُ سُلَطَانِشَاهِ بْنُ دُوبَاجْ بْنُ اَدْكَنَ بْنُ جِيَحُونَ بْنُ قِيَا خَسِيرَ بْنُ اَبِي نَصَرِ بْنِ قِيَا خَسِيرَ بْنِ اَبِي شَجَاعِ بْنِ اَدْكَنِ بْنِ قِيَا خَسِيرَ بْنِ اَدْكَنَ بْنُ دُوبَاجْ بْنُ حَبْشِيِّ بْنُ حَالُو بْنُ سُورَانَ بْنُ اسْحَقَ بْنُ سَلَمَ بْنُ قَابُوسَ بْنُ تُورَاجَ بْنُ حَشْشَ بْنُ شَهْرَ بْنِ اِرَانَ فَيَنْزَهُ بْنِ يَلَاسَ بْنِ نَرْسَى بْنِ هُرْمَزَ بْنِ اَزْدَشِيرَ بْنِ فَيَرْدَزَ بْنِ نَرْسَى بْنِ كَيْرَدَزَ بْنِ دَنْجَنَ بْنِ يَلَاسَ بْنِ بَهْرَامَ بْنِ شَفَوْرَ بْنِ اَشَكَ بْنِ اَشَكَ بْنِ اَشَكَ بْنِ دَلَانَ بْنِ بَهْمَنَ بْنِ اسْفَدِيَارَ بْنِ كَشَاسِيَّ بْنِ جَهْرَاسِيَّ بْنِ كَسْتِينَ بْنِ كَيْقَبَدَ بْنِ كَيْوَمِيَّ بْنِ كَيْ كَشَاسِيَّ بْنِ حَاشِرِ بْنِ عَوْضَ بْنِ جَمَّ بْنِ جَمْشِيدَ بْنِ كَلَزَوْسَ بْنِ مَعَصَمَ بْنِ مَرْوَالَ بْنِ هَوْشَنْدَ بْنِ سَيَامَكَ بْنِ كَيْمَرَثَ بْنِ اَمِيمَ بْنِ لَوْدَ بْنِ لَزَمَ بْنِ سَامَ بْنِ نُورَاجَ بْنِ بَرْهَمَ بْنِ عَلَكَ بْنِ مَقْوَشْلَجَ بْنِ اَخْفَوْخَ وَشَوَادِرِيَّ بْنِ النَّبِيِّ عَلِيِّ السَّلَامَ بْنِ يَلَدَ بْنِ مَهَايِيلَ بْنِ قَسَانَ بْنِ اَنْوَشَ بْنِ شَبَّشَ بْنِ اَدَمَ عَلَى نَبِيِّنَا وَعَلِيِّ السَّلَامِ ۰

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilân, Muhammad bin Jamâl-ud-Din Muhammad bin (sic)

مَاحَبْ مَهْظَمَ مَفْخَرِ الْوَزَرَاءِ فِي الْعَالَمِ دَسْتُورِ گِيلَانِ مَشْهُورِ اِيرَانِ ۰ ۰ ۰
شَعْسَ الدُّولَةِ وَالدِّينِ جَمَلِ الْاسْلَامِ وَالْمُسْلِمِينَ ۰ مَحَمَّدَ بْنَ عَاصِبِ السَّعِيدِ
جَمَالِ الدِّينِ مَحَمَّدَ بْنَ جَيْرَكَ ۰

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtihah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following :—

Fâtihah, on science in general and its branches; in three *Fusl* :—

1) on fol. 3^b: در بیان فضیلت علم و تعلم

(2) on fol. 7^b: در حقیقت علم و آنکه تصور علم بدینه است باعث است

(3) on fol. 8^b: در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (in seven Maqālah):—

(1) on fol. 19^b: آن مشتمل است بر سد تعلم و بیان روش توانه نزد در آنست

(2) on fol. 26^a: در اکتساب تصویرات

(3) on fol. 27^a: در قضایا

(4) on fol. 33^a: در لوازم قضایا عند الانفراد

(5) on fol. 26^b: در حقیقت

(6) on fol. 39^b: در توانع اقیه و لواحق آن

(7) on fol. 40^b: در صناعات بنجگاهه که برخان و جدل و خطاوت و شعر و معالله است

Jumlah II. On Philosophy proper (in two Fann):—

(1) on fol. 44^a: در اصول عامه جمله مفہومات را

(2) on fol. 52^a: در اقسام اعراض وجودی و امنیاری

Jumlah III. On Physics (in two Fann):— علم اصلی که علم طبیعی است

(1) on fol. 62^a: در اجسام طبیعی و مفہومات و احکام آن

(2) on fol. 72^a: در نقوص و صفات و آثار آن

Jumlah IV. On Mathematics (in four Fann):— علم اوسط که علم ریاضی است

(1) on fol. 82^b: در استقامت که عبارت است از کتاب افلاطون

(2) on fol. 135^a: در تلخیص مجمعی بطبعی

(3) on fol. 173^b: در ارثماطیقی معنی خواص اعداد

(4) on fol. 181^b: در علم موسیقی امنی علم العان

Jumlah V. On Metaphysics (in two Fann):— علم اعلیٰ که علم الهی است

(1) on fol. 215^a: در عقل و آثار آن در عالم جهانی و روحانی

(2) on fol. 222^a: در واجب الوجود و وحدائیت او و نعموت جلال او

و کیمیت فعل و عنایت او

Khātimah, in four Quṭub:—

(1) on fol. 234^b: The fundamental principles of faith (دین).

(2) on fol. 294^b. The secondary points (انواع نیروز دین تعلق دارد).
 در حکمت عملی که منحصر است در تهذیب اخلاق و سیاست مغولی و مدنی.
 (3) on fol. 331^b. Ethics and polities (در حکمت عملی که منحصر است در تهذیب اخلاق و سیاست مغولی و مدنی).
 (4) on fol. 367^b. Rules of religious life. Sufism, etc. (در بیان اینچه عالی را حق را دانستن آن در بایست شود در سلوك را حق).

The contents of the work are fully given in *Jahrbücher*, vol. 88; *Anzeigebüllat*, pp. 17-21. See also Rieu, ii, p. 434; G. Flügel, vol. i, p. 35; Ethé, Ind. Office Lib. Cat. 2219; W. Pertzsch, Berlin Cat. p. 340; Haj. Khal. vol. iii, p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nastaliq.

Dated Haydarābād, Goleonda, Rabi 1, a.u. 1027.

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Qutb-ud-Din Shirazi (copied from the *Taqkish* of Taqi Auhadî), by the donor's father Maulavi Muhammad Bakbshî 'Khân, dated 25 *Dulqâd*, a.u. 1272.

On the same page is a note by Muhammad 'Ali al-Husayni, dated, *Sûrat*, a.u. 1166.

No. 907.

fol. 376; lines 20; size 11 $\frac{1}{2}$ x 6 $\frac{1}{4}$; 7 x 3 $\frac{1}{2}$.

نفائس الفنون

NAFÂ'IS-UL-FUNÛN.

The well-known encyclopaedia of science.

Author: Muhammad bin Mahmûd ul-Âmuli
 Beginning:—

محمد بن محمود الاعملي افتخاره بادشاهي را به انکار اذکياء و انظار

* ملخص

The author, a bigoted Shâh, flourished during the reign of the Ilkhânî sovereign Sultân Uljâitâ (a.u. 703-716 = a.d. 1304-1316). Besides this work he wrote commentaries upon the *Kulliyât* of the Qânum of Ibn-i Sînâ, upon the *Kulliyât* of the Qânum of Sharif-ad-Dîn Ilâkî, and upon the *Mukhtasar fil Usûl* of Ibn-i Hajîb.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, Shaykb Jamāl-ud-Dīn Abū Ishaq Maḥmūd Shāh (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazir, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultān Abū Ishaq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqālah*.

The present MS. ends in the middle of the fifth *Bāb* of first *Qism*, treating of the history of the kings from the time of the 'Abbasides down to the author's time. The concluding words are :

این ضعیف کفت قریب سی سال داشد فرمود ترا معلوم نیست
اگرچو قریب چهل سال است

نهاشی الفنون می عرائی العین

Detailed descriptions of the work are given in G. Flügel, i. pp. 38-42; Rieu, ii. p. 435; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib. Catalogue, No. 2221. See also W. Pertzsch, Berlin Catalogue, p. 148, 7; pp. 164-167; and p. 352, 2; Wiener Jahrbücher, vol. 61, Anzeigblatt, pp. 2-10; Mélanges Asiatiques, iii. p. 734, and v. p. 261; Rehatsék. Catalogue raisonné, p. 58, No. 44; Hāj. Khal. vol. iv, p. 300 and vi, p. 364; etc.

No. 908.

fol. 354 : lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bāb* of the first *Qism* :—

چهل سال است این ضعیف از خواب در آمد و هر چند تامل بفمود *

Both the copies are written in fair *Nasta'liq* by the same scribe within coloured borders with an illuminated head-piece and a double-page *Uswat* at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated; apparently 17th century.

No. 909.

fol. 753; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Nafī'is-ol-Funān*, comprising both *Qism*.
Beginning as usual:—

* حمد و شاد و شکر بی اتفاق الخ

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary *Tavīq*, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwāb Sayyid Vilāyat 'Alī Khān of Patna is found at the beginning and end of the copy.

Dated Ramadān, A.H. 1219.

No. 910.

fol. 900; lines 21; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

جواهر العلوم همایونی

JAWĀHIR-UL-'ULŪM-I HUMĀYŪNī.

A very large and extremely rare encyclopaedia of different sciences.

Author: Muhammad Fādil bin 'Alī bin Muhammad ibn Miskīnī
محمد فاضل بن علي بن محمد المسكنى "فاضل"
ul-Qādi us-Samarqandī: تابع المسكنى
ال Samarqandī.

Beginning:—

فاطلزین منظومات جواهر علوم و نصیفات مصنفات ذکر و کاملین

* ملکرات قوادر رسوم و تالیفات مولفان کامل الخ

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works *Nafās* "غفون" و *Uralis* "العين" (by

Imām Fakhr-ud-Dīn Rāzī, d. A.H. 606 = A.D. 1209, see Hāj. Kha 1 vol. ii, p. 19) and سنتین الانار, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بست علم. He eulogises the reigning sovereign Muhammād Humāyūn Pādīshah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humāyūn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqālah* and a *Khātimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—

Muqaddimah, in three *Qism*, fol. 2^h :—

| | |
|-----|---|
| (1) | قسم اول در بیان شرف علوم و فضیلت علماء |
| (2) | قسم دوم در بیان تعریف و تقسیم |
| (3) | قسم سیوم در بیان تعداد و ابواب و فہرست این کتاب |

Maqālah 1, fol. 4^h.

Each *Maqālah* comprises two *Qism*, subdivided into several *Bāb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bāb* :—

| | |
|------|--|
| (1) | باب اول در علم خط |
| (2) | باب دوم در علم انشا |
| (3) | باب سیوم در علم شعر |
| (4) | باب چهارم در علم قافیه |
| (5) | باب پنجم در علم عروض |
| (6) | باب ششم در علم معما و حل معنیات امیر حسین و بیان فغز |
| (7) | باب هفتم در علم بدایع و مذایع شعری و اظهار مضر |
| (8) | باب هشتم در علم لطائف و مطابیک |
| (9) | باب نهم در امثال و حکایات بر سبیل تشییه و استعارات |
| (10) | باب دهم در علم لغت |
| (11) | باب یازدهم در علم صرف |
| (12) | باب دوازدهم در علم نحو |

(13) باب سیزدهم در علم معانی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم مغالطات مدقوقه و معقوله
 (16) باب شانزدهم در علم عقاید
 (17) باب هفدهم در علم معرفت الهیات
 (18) باب هجدهم در علم امور خانه
 (19) باب نوزدهم در علم اعراض
 (20) باب بستم در علم حکمت
 (21) باب بست و پنجم در علم منطق
 (22) باب بست و نهم در علم مذاکرة و ادب بحصت

Second *Qism*, in twelve *Bâb* :—

(1) باب اول در علم قصص الانبیا
 (2) باب دوم در معرفت تاریخ ملرگ فرس که قبل از عهد سید
 (3) باب سیوم در علم سیر القبی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت واقعات و غزوات نبوی و بیان اوصاف خانه کعبه *
 (5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
 (6) باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند
 (7) تا عهد بندگان حضرت صاحبقران *
 (8) باب هفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد
 (9) و اخفاد بزرگوار ایشان *
 (10) باب هشتم در علم انساب
 (11) باب نهم در علم مقالات عالم
 (12) باب دهم در علم سیر و مقامات طبقه اولی از اولیا
 (13) باب پانزدهم در معرفت مراقبات و مقامات طبقه ثانیه از
 (14) مشایخ طریقت از خولجاه نقشبند و غیرهم و بیان مقابیه
 (15) و مزارات انبیا و اولیا و بیان طرح و وضع خانه کعبه *
 (16) باب دوازدهم در بیان عجائب المخلوقات و امور اخروی
 (17) و بینوی و دفینوی *

Maqālah II, fol. 343^a.

First *Qism*, in twenty-two *Bāb* :—

- (1) باب اول در تهذیب اخلاق
- (2) باب دوم در علم تخلیط نفس از اوصاف ذمیمه
- (3) باب سیزم از علم معاش در معرفت حقوق والدون و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت ادب استخدام
- (6) باب ششم در معرفت حقوق معالیک
- (7) باب هفتم در معرفت جیران
- (8) باب هشتم در علم مجالس و محاضر
- (9) باب نهم از علم ادب ملوك و در بیان علم حقوق رعایا بر ملوك
- (10) باب دهم در علم حقوق ملوك بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر فاما
- (12) باب دوازدهم در بیان معرفت فویس نامه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت فویس نامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در علم تشریح اعضا
- (16) باب شانزدهم در معرفت کلیات طبی
- (17) باب هفدهم در بیان اسباب سفت غروریه و يتعلق بها
- (18) باب هجدهم در بیان علم نفس
- (19) باب نوزدهم در بیان معالجات طبی
- (20) باب بستم در بیان حمیلات
- (21) باب بست و بکم در بیان علم قرابادین یعنی معرفت ادویه مفرودة و مرکبه برتریت حروف تهیی *
- (22) باب بست و بکم در امور اخن عنین

Second *Qism*, in nineteen *Bāb* :—

- (1) باب اول در علم عدادات بر مذاهب اربعه
- (2) باب دوم در علم مذاکعات و تخلیقات
- (3) باب سیزم در معاملات

باب چهارم در معرفت عفو و شهادات و ماناسب بهذه (4)
المسطورات *

(5) باب پنجم در علم عقوبات و جنایات
 (6) باب ششم در علم فرایض و قسمت موارد و آیهاد قواعد
 (7) چند جهت نسبت و خرب و قسمت و سکه حساب *

(8) باب هفتم در علم ادب القاضی و متفرقات
 (9) باب هشتم در علم ملوك (ملوک read) و قيدالجات
 (10) باب نهم در علم مخابر و دعاري
 (11) باب دهم در علم سجلات
 (12) باب يازدهم در علم فتوی
 (13) بابدوازدهم در علم اصول فقه
 (14) باب سیزدهم در علم احتساب
 (15) باب چهاردهم در علم صید و اصطیاد و حلة و حرمت الکثر *

حيوانات *

(16) باب پانزدهم در علم سنن و احکام
 (17) باب شانزدهم در علم آداب طعام
 (18) باب هفدهم در معرفت امور مباحثه
 (19) باب هجدهم در معرفت فواید متفرقه و لطائف مجتمعه فقهیه
 (20) باب نوزدهم در علم موعظه و نصائح

Magālah III, fol. 789^b.

First *Qism*, in twelve *Bāb* :—

(1) باب اول در علم تفسیر و حل الفاظ مشئله قوانی
 (2) باب دوم در علم قراءت سیعه
 (3) باب سیم در علم خواص اوراد فتحیه و ترجمة تصیده بردہ و حزب البصر (و) سور و آیات *

(4) باب چهارم در علم ادعیہ مائورہ و دعوات مشہورہ
 (5) باب پنجم در علم حدیث
 (6) باب ششم در علم اصول حدیث
 (7) باب هفتم در معرفت قواعد و اصطلاحات صوفیہ
 (8) باب هشتم در علم سلوك

(9) باب نهم در علم توحید و مراتب مکاشفاف
 (10) باب دهم در معرفت مشاهدات
 (11) باب یازدهم در معرفت مقامات و مراتب آن
 (12) باب دوازدهم در علم حقیقت

Second *Qism*, in thirty-three *Bab* :—

(1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعت
 (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
 (3) باب سیم در معرفت احکام فجوم
 (4) باب چهارم در علم هیئت
 (5) باب پنجم در علم احطراب و بیان مفعت آن
 (6) باب ششم در معرفت کرو (افلاک)
 (7) باب هفتم در معرفت اقلایم سبده
 (8) باب هشتم در علم صور کواکب
 (9) باب نهم در معرفت مسالک و ممالک
 (10) باب دهم در علم تکسیر
 (11) باب یازدهم در علم آداب وقف
 (12) باب دوازدهم در علم حروف
 (13) باب سیزدهم در علم جفر جامع
 (14) باب چهاردهم در طلسمات
 (15) باب پانزدهم در علم نیزنجات
 (16) باب شانزدهم در علم کیمیا
 (17) باب هفدهم در علم سیمیا
 (18) باب هجدهم در علم نفوذ اسما و شرایط آن
 (19) باب نوزدهم در علم تسخیر کواکب
 (20) باب بیستم در علم غرایم
 (21) باب بیست و یکم در علم رمل
 (22) باب بیست و دوم در علم حساب
 (23) باب بست و سیم در علم مساحت و چرا اثقال و بیان مبصرات
 (24) باب بست و چهارم در علم استفا (sic)
 (25) باب بست و پنجم در علم قیامت

(26) باب بست و ششم در تعبیر خواب
 باب بست و هفتم در معرفت اختلاجات و عام شانه و معرفت (27)
 تفاصیل *

(28) باب بست و هشتم در معرفت طالع موالید و زائچه و طالع
 (29) باب بست و نهم در معرفت اشکال اقیلیدس
 (30) باب سی ام در علم متوسطات
 (31) باب سی و یکم در علم موسیقی *

(32) باب سی و دوم در علم دم و دهم که حکماء هند در این
 علم کتب معتبره تصنیف کرده اند *

(33) باب سی و سیم در علم شطرنج *

در علامت قیامت و احوال آخرت : *Khātimah* :

Written in careless Nasta'liq.

Not dated ; apparently 19th century.

No. 911.

fol. 400 ; lines 10 ; size $12\frac{1}{2} \times 8$; $7\frac{1}{2} \times 5$.

تحفة الہمن

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindūs, in two volumes.

Author : Mirzā Khān ibn Fakhr-ud-Din Muḥammad
 مرزا خان ابن فخر الدین محمد

In Rieu i, p. 62, where a copy of the work is noticed, the author is called Mirzā Muḥammad B. Fakhr-ud-Din Muḥammad.

Beginning :—

الحمد لله رب العالمين اما بعد چنین گوید مست جادا

ہندیان الحم *

We are told in the preface that the author wrote this work in 'Alamgir's reign at the request of Kūkultāsh Khān (governor of Multān, who afterwards received the title of Khānjahān), for prince Mu'izz-ud-Din Jahāndār Shāh.

The work is divided into a *Muqaddimah*, seven *Bāb* and a *Khātimah*, as follows :

Mugaddimah on the Hindū system of writing.

Bāb I on prosody (بِنْكَل).

Bāb II on rhyme (نَكَل).

Bāb III on figures of speech (النَّكَار).

Bāb IV, on the theory of love (سُكَارَّة).

Bāb V, on music (سُنْكِيْت).

Bāb VI, on sexual science (كُوك).

Bāb VII, on physiognomy (سَادِرَك).

Khādimah on idioms.

The present MS., comprising the first volume, ends with the first portion of the fifth *Bāb*, with the following words:

وَتَهَامَ بِنَدَانَ سَدَ مَهَارَا بَاشَدَ بَدَنَ شَكَل

No. 912.

fol. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bāb* and the remaining part of the work.

Beginning:—

بَدَنَ شَكَل ... هَشْتَادَ وَنِيمَ مَارْفَدِي تَالَ بَنْزُونَ مَعْدُودَةَ الْخَمْ .

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramadān, A.H. 1211.

Scribe: عَلَيْ سَاكِنْ مَارْجُونَ.

No. 913.

fol. 371; lines 23; size $14 \times 7\frac{1}{2}$; 9×5 .

شَاهِنْ صَادِقْ

SHĀHID-I-SĀDIQ.

A vast and somewhat rare encyclopaedic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muhammad Sādiq bin Muhammad Shālikh ul-İsfahāni ul-Āzādāni. محمد صادق بن محمد شالیک ایصفہانی الازدانی.

Beginning:—

الْحَمْدُ لِلَّهِ تَعَالَى وَمَنْهُ الْمُبِينُ وَإِلَيْهِ الْمُنْتَهَى إِلَيْهِ

A detailed account of the author has been given in connection with his historical work *Şnbh-i Şâdiq*, No. 471.

We learn from the preface to the present work that Şâdiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bâb*, subdivided into numerous *Fasl*, and a *Khâtimah*.

Contents:—

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc:

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیئات
و انجامه بداین مناسب بود on fol. 5^b, in 107 *Fasl*:

فصل اول در حمد و سپاس ایزد تعالیٰ *

فصل دوم در وجود صانع جل و علا *

فصل سوم در توحید *

فصل چهارم در معرفت حق تعالیٰ *

فصل پنجم در صفات و افعال حق *

فصل ششم در تسبیح و ذکر *

فصل هفتم در ذکر مناجات *

فصل هشتم در دعا *

فصل نهم در نعمت رسول الله علی الله علیه و آله و سلم *

فصل دهم در صلوٰة و سلام بر مید الانام علی الله علیه و سلم *

فصل یازدهم در معراج *

فصل دوازدهم در مناقب خلفای راشدین *

فصل سیزدهم در درستی اهلیت و مناقب ایشان *

فصل چهاردهم در ذکر صحابه و تابعین *

فصل پانزدهم در نبوت *

فصل شانزدهم در ولایت *

فصل هفدهم در معجزات *

فصل هیجدهم در کرامات *

فصل نوزدهم در اسلام و ایمان *

فصل بستم در تقلید و اجنهاد *

فصل بست و یکم در مذهب و اختلافات آن *

فصل بست و دوم در ذکر روافض *

فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *

فصل بست و چهارم در کفر *

فصل بست و پنجم در الحاد و ارتداد *

فصل بست و ششم در بیت پرستی *

فصل بست و هفتم در تفاسیع *

فصل بست و هشتم در کیش هنرود *

فصل بست و نهم در فسق *

فصل سیم در توبه و استغفار *

فصل سی و یکم در ندامت و اعتذار *

فصل سی و دوم در شریعت و تکلف *

فصل سی و سوم در نیت *

فصل سی و چهارم در علم و عمل *

فصل سی و پنجم در جبر و اختیار *

فصل سی و ششم در قضا و قدر *

فصل سی و هفتم در سعادت و شکارت *

فصل سی و هشتم در عزو ذل *

فصل سی و نهم در حسنات و سیمات *

فصل چهل در طاعت و عبادت *

فصل چهل و یکم در زهد و تقوی *

فصل چهل و دوم در طهارت *

فصل چهل و سوم در اذان *

فصل چهل و چهارم در نثار *

فصل چهل و پنجم در روزه *

فصل چهل و ششم در زکوة *

فصل چهل و هفتم در حج *

فصل چهل و هشتم در کعبه شریف •
 فصل چهل و نهم در قبله •
 فصل پنجمادم در معرفت سمت قبله •
 فصل پنجماده و یکم در مساجد •
 فصل پنجماده و دوم در تصرف •
 فصل پنجماده و سوم در وجود و سماع •
 فصل پنجماده و چهارم در شیخ و مرید •
 فصل پنجماده و پنجم در ریا •
 فصل پنجماده و ششم در مخالفت نفس •
 فصل پنجماده و هفتم در ریاخت •
 فصل پنجماده و هشتم در تجدید و تعلق •
 فصل پنجماده و نهم در توکل •
 فصل شصت در قناعت •
 فصل شصت و یکم در عبر •
 فصل شصت و دوم در شکر •
 فصل شصت و سوم در شکایت •
 فصل شصت و چهارم در رغما و تسلیم •
 فصل شصت و پنجم در اخلاص •
 فصل شصت و ششم در یقین •
 فصل شصت و هفتم در ثبات و استقامة •
 فصل شصت و هشتم در خوف •
 فصل شصت و نهم در رجا •
 فصل هفتادم در یاس •
 فصل هفتاد و یکم در امن •
 فصل هفتاد و دوم در اخلاق و تهذیب آن •
 فصل هفتاد و سوم در عادت •
 فصل هفتاد و چهارم در ادب •
 فصل هفتاد و پنجم در انکسار و هضم نفس •

فصل هفتاد و ششم در حسن ظن •
 فصل هفتاد و هفتم در تواغع •
 فصل هفتاد و هشتم در تحيه و سلام •
 فصل هفتاد نهم در تکبر و عجیب •
 فصل هشتادم در غور •
 فصل هشتاد و یکم در تفاخر •
 فصل هشتاد و دوم در مدح و قدم •
 فصل هشتاد و سوم در ذکر جمیل •
 فصل هشتاد و چهارم در ذکر اخبار و اشیاء •
 فصل هشتاد و پنجم در احسان •
 اصل هشتاد و ششم در مکافات و مجازات •
 فصل هشتاد و هفتم در عفو •
 فصل هشاد و هشتم در شفاعت •
 فصل هشاد و نهم در انتقام •
 فصل نود و یکم در حلم •
 فصل نود و دوم در شرم و حیا •
 فصل نود و دوم در رحم •
 فصل نود و سوم در زنگ و شدت •
 فصل نزد و چهارم در مدارا و مواسا •
 فصل نود و پنجم در غضب •
 فصل نود و ششم در حسد •
 فصل نود و هفتم در حرص •
 فصل نود و هشتم در طمع •
 فصل نود و نهم در استغنا •
 اصل هدم در کرم و فضیلت آن •
 فصل صد و یکم در فتوت و مروت •
 فصل صد و دوم در مفت •
 فصل صد و سوم در اخبار •

- فصل مد و چهارم در سوال •
- فصل مد و پنجم در هدیه •
- فصل مد و ششم در اسراف •
- فصل مد و هفتم در بخل •

Bâb II, treating of sovereignty, government, rules and precepts relating to administration :

لیب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol. 66^a, in 77 *Fâst* :—

- فصل اول در جاه و ریاست •
- فصل دوم در خلافت و امامت •
- فصل سوم در سلطنت •
- فصل چهارم در ذکر ب Roxی از عظمای ملک •
- فصل پنجم در علوم همت •
- فصل ششم در حفظ ناموس سلطنت •
- فصل هفتم در حکم و نفاذ آن •
- فصل هشتم در سیاست •
- فصل نهم در مهیت •
- فصل دهم در اکا بودن سلطان •
- فصل یازدهم در فرمخت •
- فصل دوازدهم در مشورت •
- فصل سیزدهم در تدبیر و تقدیر •
- فصل چهاردهم در عزم و حزم •
- فصل پانزدهم در عجلت و تانی •
- فصل شانزدهم در تجربه •
- فصل هفدهم در عمل فرمودن •
- فصل هیجدهم در عزل و نصب •
- فصل نوزدهم در وزارت و آداب آن •
- فصل بستم در عمال سلطان و کتاب دیوان •
- فصل بست و یکم در دبیر و ادب •

- فصل بست و دوم در رسولان و کار ایشان *
- فصل بست و سوم در رعایا و دهائین *
- فصل بست و چهلم در زراعت *
- فصل بست و پنجم در قضا و آداب آن *
- فصل بست و ششم در قتوی *
- فصل بست و هفتم در احتساب *
- فصل بست و هشتم در اقامت حدود *
- فصل بست نهم در معاملات و خصومات *
- فصل سیم در رشوت *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهلم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در قصاص و دیبت *
- فصل سی و هفتم در غارت و سبی *
- فصل سی و هشتم در جس *
- فصل سی و نهم در بار دادن سلطان *
- فصل چهل در تزئین و تزییب بارگاه *
- فصل چهل و یکم در تاج و تخت *
- فصل چهل و دوم در سکه و خطبه *
- فصل چهل و سوم در علم و رایت *
- فصل چهل و چهارم در فویت *
- فصل چهل و پنجم در خاتم *
- فصل چهل و ششم در خیمه *
- فصل چهل و هفتم در فوش *
- فصل چهل و هشتم در نشستن سلطان با علماء و ندما *
- فصل چهل و نهم در صحبت سلطان و آداب آن *

فصل پنجم در آداب نبیمی •
 فصل پنجم و یکم در رکوب و نزول •
 فصل پنجم و دوم در لشکر کشیدن و سفر کردن •
 فصل پنجم و سوم در صلح و جنگ و آداب آن •
 فصل پنجم و چهارم در درج و سلاح •
 فصل پنجم پنجم در جهاد و شهادت •
 فصل پنجم و ششم در شجاعت و جن •
 فصل پنجم و هفتم در هزیمت و فرار •
 فصل پنجم و هشتم در ذکر بعضی از بداعی معابر •
 فصل پنجم و نهم در ذکر برخی از تنبیرات •
 فصل ششم در کمیت و کیفیت سپاه •
 فصل شصت و یکم در صفت سالار سپاه •
 فصل شصت و دوم در ترتیب و تجهیز سپاه •
 فصل شصت و سوم در مرسوم دادن به سپاه •
 فصل شصت و چهارم در داشتن سپاه و حفظ ایشان •
 فصل شصت و پنجم در تاکیداشت مراتب سپاه و رعیت •
 فصل شصت و ششم در اسم و لقب •
 فصل شصت و هشتم در خدمت •
 فصل شصت و هشتم در ترتیب حشم و خدم •
 فصل شصت و نهم در رعایت تربیت یافنگان •
 فصل هفتم در دعایت حقوق خدمت •
 فصل هفتم و یکم در طاعت ولایت •
 فصل هفتم و دوم در ادامی حقوق نعمت •
 فصل هفتم و سوم در بعیی کفران نعمت •
 فصل هفتم و چهارم در روفا •
 فصل هفتم و پنجم در خدر •
 فصل هفتم و ششم در بندگی و ارادت •
 فصل هفتم و هفتم در ذکر خواجه سرا

Bâb III, on reason, knowledge, efficiency and deficiency :

باب سوم در عقل و علم و عیب و هنر و انجه مناسب است بدین
on fol. 116^a, in 80 *Fâsl* :—

- فصل اول در عقل و نکره *
- فصل دوم در جنون *
- فصل سوم در حمق *
- فصل چهارم در ذکا و فهم *
- فصل پنجم در مکرو و حیله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علماء *
- فصل نهم در فضیلت علماء *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در دیس و مذکوره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطأ و عوایب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در تصنیف و تالیف *
- فصل هیجدهم در اسرلة و اجریه *
- فصل نوزدهم در ذکر خال و جاہل *
- فصل بستم در جهل و نکوهش *
- فصل بست و یکم در عیب و هنر *
- فصل بست و دوم در عیب جوئی و عیب پوشی *
- فصل بست و سوم در کلام و سکوت *
- فصل بست و چهارم در فضیلت سیخن *
- فصل بست و پنجم در فصاحت و بالافت *
- فصل بست و ششم در ادب سخن گفتن *

فصل بست و هفتم در اسرار و کتمان آن •
 فصل بست و هشتم در مدقق •
 فصل بست و نهم در قول و فعل •
 فصل سیم در کذب •
 فصل سی و یکم در عهد و وفا •
 فصل سی و دوم در تهمت و افتما •
 فصل سی و سوم در غیبت •
 فصل سی و چهارم در شتم •
 فصل سی و پنجم در نعیمه و غمز •
 فصل و ششم در مزاج و مطابقه •
 فصل سی و هفتم در رعاظ و نصیحت •
 فصل سی و هشتم در ذکر خطیب و داعظ •
 فصل سی و نهم در صورت بعضی از خطب •
 فصل چهل در صورت بعضی از رسائل •
 فصل چهل و یکم در خط و کتابت •
 فصل چهل و دوم در دوات و قلم •
 فصل چهل و سوم در رسائل و مکاتیب •
 فصل چهل و چهارم در شعر •
 فصل چهل و پنجم در ملة شعراء •
 فصل چهل و ششم در معما •
 فصل چهل هفتم در علم عروض •
 فصل چهل و هشتم در علم قوانی •
 فصل چهل و نهم در صرف و نحو •
 فصل پنجماه در لغت •
 فصل پنجماه و یکم در قراءت •
 فصل پنجماه و دوم در قرآن شریف و تلاوت آن •
 فصل پنجماه و سوم در تفسیر •
 فصل پنجماه و چهارم در حدیث •

- فصل پنجه‌اه و پنجم در دعوات *
- فصل پنجه‌اه و ششم در کلام *
- فصل پنجه‌اه و هفتم در فقه و اصول *
- فصل پنجه‌اه و هشتم در طب *
- فصل پنجه‌اه و نهم در محدث و عالیات *
- فصل شخص در بیماری *
- فصل شخص و یکم در عیادت *
- فصل شخص و دوم در علم حروف *
- فصل شخص و سوم در علوم غریبه *
- فصل شخص و چهارم در علم دم و دهم *
- فصل شخص و پنجم در علم رمل *
- فصل شخص و ششم در تغیر و تفاؤل *
- فصل شخص و هفتم در علم شانه *
- فصل شخص و هشتم در کهانت *
- فصل شخص و نهم در تعبیر *
- فصل هفتاد در خواب و بیداری *
- فصل هفتاد و یکم در هیئت و نجوم *
- فصل هفتاد و دوم در اسطراب *
- فصل هفتاد و سوم در بعضی از مسائل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساحت *
- فصل هفتاد و هفتم در سیاق و استیفا *
- فصل هفتاد و هشتم در علم انساب *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muhammad and his companions, the Imams, kings, eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which Shâh Jahân marched on the Deccan, fol. 173^a-200^b.

فصل هشتادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و محبت و عدالت و فقر و غنی و عیش و غم و لهو
— :—

فصل اول در عشق *

فصل دوم در شوق و ذوق *

فصل سوم در هجر و رحل *

فصل چهارم در انس و رحشت *

فصل پنجم در شهرت و خمز *

فصل ششم در مجالست و مجازاست *

فصل هفتم در زیارت *

فصل هشتم در تقدیم و تلخیر و آداب نشستن در مجالس *

فصل نهم در درستی و آشنایی *

فصل دهم در دشمنی و عدالت *

فصل یازدهم در شماقت و لجاج *

فصل دوازدهم در فقر *

فصل سیزدهم در غنی *

فصل چهاردهم در نکوهش مال *

فصل پانزدهم در جمع مال *

فصل شانزدهم در زر و سیم *

فصل هفدهم در جواهر *

فصل هزدهم در نقد و نسیه *

فصل نوزدهم در قرض *

فصل بستم در امامت و خیانت *

فصل بست و پنجم در دردش *

فصل بست و دوم در سعی *

فصل بست و سوم در کسل *
 فصل بست و چهارم در شغل و فراغ *
 فصل بست و پنجم در سفر *
 فصل بست و ششم در راه رفتن *
 فصل بست و هفتم در روش و تغیرات *
 فصل بست و هشتم در تجارت و آداب آن *
 فصل بست و نهم در ریوا *
 فصل سیم در کیل و میزان *
 فصل سی و یکم در کسب و صنایع *
 فصل سی و دوم در نقاشی *
 فصل سی و سوم در جواهیر *
 فصل سی و چهارم در رزق و طلب آن *
 فصل سی و پنجم در حلال و حرام *
 فصل سی و ششم در سیری و گرسنگی *
 فصل سی و هفتم در قلت و تثیر اکل *
 فصل سی و هشتم در آداب طعام خویش *
 فصل سی و نهم در طعلم دادن و فضیلت آن *
 فصل چهل و یکم در غیافت *
 فصل چهل و دوم در بخل بر طعام *
 فصل چهل و سوم در الوان طعام *
 فصل چهل و چهارم در لطایف *
 فصل چهل و پنجم در قحط و خلا *
 فصل چهل و ششم در لباس *
 فصل چهل و هفتم در خلعت دادن *
 فصل چهل و هشتم در زنگ *
 فصل چهل و نهم در بوسی *
 فصل پنجمادم در عیش و طب *

- فصل پنجه و یکم در لذت •
- فصل پنجه و دوم در خنده •
- فصل پنجه و سوم در طلاقت •
- فصل پنجه و چهارم در گریه •
- فصل پنجه و پنجم در خم و رشم •
- فصل پنجه و ششم در عسرو یسر •
- فصل پنجه و هفتم در مصیبت و بلا •
- فصل پنجه و هشتم در عبور بر مصیبت •
- فصل پنجه و نهم در تعزیه و ملائم •
- فصل شصتم در لعب و قمار •
- فصل شصت و یکم در فرد و فرد •
- فصل شصت و دوم در شطرنج •

The sixty-second *Fasł* on Chess contains several problems illustrated by diagrams.

- فصل شصت و سوم در چورنگ •
- فصل شصت و چهارم در گنجفه •
- فصل شصت و پنجم در لعدمیان دیگر •
- فصل شصت و ششم در چوکان بازی •
- فصل شصت و هفتم در شکار و آداب آن •
- فصل شصت و هشتم در شراب و نکوهش •
- فصل شصت و نهم در مستی •
- فصل هفتادم در صفت شراب و آداب شرب •
- فصل هفتاد و یکم در ذکر برخی میخوارگان •
- فصل هفتاد و دوم در بتنگ •
- فصل هفتاد و سوم در اندیون •
- فصل هفتاد و چهارم در سرود و صفت آن •
- فصل هفتاد و پنجم در رقص •

Bab V. Universe, time, life, death, sphere, elements, nature, etc.

فصل اول در عالم و حوادث آن •
 فصل دوم در دنیا و اخیری •
 فصل سوم در نکوهش دنیا ر طالب آن •
 فصل چهارم در ترک دنیا •
 فصل پنجم در فنا و انقلاب دنیا •
 فصل ششم در زمان •
 فصل هفتم در نصرول •
 فصل هشتم در ایام و لیالی •
 فصل نهم در عجج و شفقت •
 فصل دهم در سال و ماهه •
 فصل یازدهم در عمر •
 فصل دوازدهم در غنیمت دانستن عمر •
 فصل سیزدهم در غفلت •
 فصل چهاردهم در کودکی و جوانی و بیوی •
 فصل پانزدهم در محسان •
 فصل هفدهم در روح و جسم •
 فصل هجدهم در حیات و موت •
 فصل نوزدهم در روا •
 فصل بستم در جنازه •
 فصل بست و بکم در کفن •
 فصل بست و دوم در قبر •
 فصل بست و سوم در میراث •
 فصل بست و چهارم در مرثیه •
 فصل بست و پنجم در حشر و نشره •
 فصل بست و ششم در محلابه و ثواب و عقاب •
 فصل بست و هفتم در بهشت •
 فصل بست و هشتم در اعراف •
 فصل بست و نهم در دوزخ •

فصل سیم در انلاک •
 فصل سی و یکم در کوایک •
 فصل سی و دوم در ابعاد اجرام •
 فصل سی و سوم در هیئت فلک و عذمه •
 فصل سی و چهارم در آتش •
 فصل سی و پنجم در باد •
 فصل سی و ششم در آب •
 فصل سی و هفتم در خاک •
 فصل سی و هشتم در نباتات •
 فصل سی و نهم در ریاحین •
 فصل چهل در اثار •
 فصل چهل و یکم در ابر و برف و باران •
 فصل چهل و دوم در رعد و برق •
 فصل چهل و سوم در شهاب •
 فصل چهل و چهارم در قوس قزح •
 فصل چهل و پنجم در عیون و انفجار آن •
 فصل چهل و ششم در آبار •
 فصل چهل و هفتم در انبار •
 فصل چهل و هشتم در بخار •
 فصل چهل و نهم در سفینه •
 فصل پنجمادم در جبال •
 فصل پنجماده و یکم در هیئت زمین و تقسیم آن با قالبم •

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foli. 281^a–305^b.

فصل پنجماده و دوم در بلاد •
 فصل پنجماده و سوم در خانه و سرا •
 فصل پنجماده و چهارم در ذکر بعضی از اینه عالم •
 فصل پنجماده و پنجم در جوار و حقوق آن •

- فصل پنجه و ششم در حمام *
- فصل پنجه هفتم در مدرسه و خانقاہ *
- فصل پنجه و هشتم در قلعه *
- فصل پنجه و نهم در ملایکه *
- فصل ششم در جن و شیاطین *
- فصل شصت و یکم در حیوانات *
- فصل شصت و دوم در انسان *
- فصل شصت و سوم در یاجرج و ماجوج *
- فصل شصت و چهارم در قلب *
- فصل شصت و پنجم در حواس *
- فصل شصت و هشتم در طول و قصر *
- فصل شصت و هفتم در قوت و غرف *
- فصل شصت و هشتم در حسن و جمال *
- فصل شصت و نهم در صویت و سیزیر *
- فصل هفتادم در تبیح *
- فصل هفتاد و یکم در علم فوایست *
- فصل هفتاد و دوم در اختلاج *
- فصل هفتاد و سوم در عطسه *
- فصل هفتاد و چهارم در فاختن چیدن *
- فصل هفتاد و پنجم در نسب و حسب *
- فصل هفتاد و ششم در توالد و تسلسل *
- فصل هفتاد و هفتم در حقوق والدین *
- فصل هفتاد و هشتم در اولاد *
- فصل هفتاد و نهم در اخوان و اقربا *
- فصل هشتادم در تزدیب و مناکحه *
- فصل هشتاد و یکم در غیرت *
- فصل هشتاد و دوم در عفت و عصمت *
- فصل هشتاد و سوم در شهوت *

- فصل هشتاد و چهارم در نکوهش تزویج *
- فصل هشتاد و پنجم در طلاق *
- فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان *
- فصل هشتاد و هفتم در لطف *
- فصل هشتاد و هشتم در بوسه و ملاعبه *
- فصل هشتاد و نهم در مباشرت *
- فصل نودم در زنا و فیادت *
- فصل نود و یکم در لواطت *
- فصل نود و دوم در آلت *
- فصل نود و سوم در فرج *
- فصل نود و چهارم در حیض *
- فصل نود و پنجم در بول و خابط *
- فصل نود و ششم در خرطه *

¶ *Khātimah*, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order:

خاتمه الكتاب در اسماء

A table of contents is given at the end of the preface, occupying foll. 2^a-5^b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Nafīb 'Alī Khān, alias Sayyid Husayn ul-Hasanī, bears a colophon in which the scribe says that he completed the transcription at Shāhjahānābād in the garden of Shā'istah Khān on Wednesday, 16 Dulqa'd, A.H. 1138, the eighth year of Muhammad Shāh's reign:—

[Amīr-ul-Umārā Shā'istah Khān, with his original name Abū Tālib, or Mirzā Mūrīd, was the son of Wazir Āṣaf Khān, and grandson of Nūrjahān's father I'timād-ud-Daulah. He was appointed Wazir by the emperor Shāh Jahān. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujārāt. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Āgrah on the banks of the Jamnā.]

بتأریخ شانزدهم ذی قعده سنه ۱۱۳۸ هجری و سنه هشت جلوس
محمد شاه بادشاہ غازی روز چهار شنبه این کتاب که موسوم است به شاهد
صادق تصنیف صادق صفاتی بدستخط جمیع باران در دار الخلافه
شاهجهان آباد در باغ شایسته خان مرحوم بدستخط بندۀ درگاه خلائق بناء
نجیب علی خان عرف سید حسین الحسني عزت اتمام بدیافت •

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS. through Mirzâ Murâd 'Ali and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

foll. 267; lines 21; size $7\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

عقول عشرة

'UQÛL-I 'ASHRAH.

A compendium of science.

Author: Muhammad Barârî Ummî ibn Muhammad Jamshid
bin Jabbarî Khân ibn Majnûn Khân Qâqshâl: امی ابن جمشید بن جباری خان ابن مجفن خان قاقشال

Beginning:—

حمدی که لایق درگاه کبیریا باشد قدرت انسان نیست که تواند
بعجا آورد الخ •

In the preface the author says that he wrote this work in A.H. 1084 = A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047 = A.D. 1637, he was present in an assembly at کواره, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled فراست - فهم. The main divisions are:

1. در بیان کردن اندیشه (The celestial globe), on fol. 4^b, in sixteen فراست, nine فهم.

نهم عقل دوم The Astrolabe (در اسٹر لاب), on fol. 56^b, in six and three فرات

نهم عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine and five فرات

در کره زمین و آنچه بدو مناسب (عقل چهارم) The terrestrial globe (در کره زمین), on fol. 75^a, in thirty-seven فرم و seven فرات

The twenty-second, fol. 146^a, contains short notices of eminent saints; the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

نهم عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen and twenty فرم و کیاست فرات

نهم عقل ششم Mountains (در جبال), on fol. 233^b, in two and one فرم و کیاست

در معدنیات (عقل هفتم) Minerals, vegetables and animals (در معدنیات), on fol. 239^b, in six and six فرم و نباتات و حیوانات فرات

نهم عقل هشتم Seas (در بخار), on fol. 257^a, in two در وفع و اختراع (عقل نهم) Creations, inventions, wonders. در وفع و اختراع (عجائب), on fol. 261^b, in three فرم

The tenth, عقل زمان و مکان (on Time and space), is wanting, and the MS. ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work.

بی تاریخ این تالیف امی چو پرسیدیم از علمای هر شهر
یکی زیشان ز روی لطف فرمود عقل شانزده و اعجوبه دهر

A full table of contents is given at the beginning, fol. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, 1, p. 43.

Written in a careless Ta'liq.

Apparently 18th century.

بر اعدادی دین عقل شانزده مظفر حسین شد, is found in some places.

Emendations are occasionally found on the margins.

No. 915.

fol. 152; lines 19; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

(شحات الفنون

RASHHĀT-UL FUNŪN.

An encyclopaedia of sciences.

Author: Amin-ud-Dīn Khān bin Sayyid Abul Makārim bin Sayyid Amir Khān Husayni ul-Harawī امين الدين خان بن سيد ابو المكارم بن سيد امير خان حسيني الحروي.

Beginning:—

پهاس بیقیلیں آن معبود مطلق و آن مسجدود بیحق را جل

شانہ الخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol. 2^a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen *Rashhāt* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents:—

Rashhāt I. Exegesis of the Qurān, fol. 2^a.*Rashhāt* II. Traditional sayings, fol. 3^b.*Rashhāt* III. Fundamental principles of faith, شعب الایمان, fol. 5^a.*Rashhāt* IV. Scholastic Theology, عقاید و کلام, fol. 5^b.*Rashhāt* V. Fundamental principles of the law اصول نکاح, fol. 7^b.*Rashhāt* VI. Law نکاح, fol. 8^b.*Rashhāt* VII. Doctrines of Sūfism, صوفیہ, fol. 10^a.*Rashhāt* VIII. Science and its branches آن و تقسیم اقسام آن, fol. 14^a.*Rashhāt* IX. Medicine طب, fol. 18^a.*Rashhāt* X. Practical Philosophy حکمت عملیہ, fol. 26^a.*Rashhāt* XI. Syntax نحو, fol. 34^b.*Rashhāt* XII. Flexion صرف, fol. 37^a.*Rashhāt* XIII. Rhetoric معاونی, fol. 37^b.*Rashhāt* XIV. Eloquence بیان, fol. 40^a.*Rashhāt* XV. Ornaments of speech بیدع, fol. 41^a.*Rashhāt* XVI. History تاریخ, fol. 41^b.

The sixteenth, or the last *Rashshah* is an abridgment of universal history. It begins with Adam, and is brought down to the death of Aurangzib.

Written in ordinary *Ta'liq*.

Dated Pûnah, Rabi' II. A.H. 1273.

Scribe: سید احمد ابن سید حبیب اللہ

No. 916.

fol. 143; lines 17; size 8 $\frac{1}{2}$ x 6; 6 $\frac{1}{2}$ x 3 $\frac{1}{2}$.

مختصر مفید

MUKHTASAR-I MUFID.

A short general compendium of science.

Author: Sayyid Muhammad Aslam Bangâli Pandwâ'i سید محمد اسلام بنگالی پندواری

Beginning:—

سبحان الله حکمت بالغه خالق ارض ر سعادت بعریفہ شامل الخ

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Ӯnlâm 'Ali from the works of 'Alâ-nd-Dîn Abû 'Ali Qâshî, Hamd Ullâh Mustauî Qazwîni, Tûsî, Muhammâd Barârî, Ma'slîh-ud-Dîn Lîrî, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Ma'shab* and twenty *Fâ'idah* as follows.

مطلب در معرفت معرفه دات و معرفت که مبادی ابعاد کلیات اند و هم
لزومات آن

ناید اول در بیان عقول

ناید دوم در بیان احوال اجرام علوی

ناید سوم در بیان ملائکه و حمله عرش و سکان سعادت

ناید چهارم در بیان صبح و شفق

ناید پنجم در بیان معان و عال و بدر

ناید ششم در بیان کسوف افتاب و خسوف ماه

ناید هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبان روز و ساعت

ناید هشتم در بیان کون و فضاد

ناید نهم در بیان عذام رایعه

ناید نهم در بیان عذام رایعه

فایده دعم در بیان انسان. fol. 117^a.
 فایده پازدهم در بیان نفس انسانی و ازواج. fol. 119^a.
 فایده دوازدهم در بیان حواس خمس غایر و حواس خمس باطن. fol. 122^a.
 فایده سیزدهم در بیان قوای باعثه و قوای خادمه و قوای مخدومه. fol. 124^a.
 فایده چهارم در بیان قوای عقلیه^b fol. 125^b.
 فایده پانزدهم در بیان تکوین نطفه و تشریح و ترکیب اعضا. fol. 126^a.
 فایده شانزدهم در بیان سن و عمر. fol. 132^a.
 فایده هفدهم در بیان انواع که در تحت اجتناب فضایل اند. fol. 134^a.
 فایده هجدهم در بیان انواع اضداد اجتناس فضایل که آنرا رذایل گویند. fol. 137^a.
 فایده نوزدهم در بیان جن و شیاطین. fol. 139^a.
 فایده بیستم در بیان اصلی عالم حکومت نظری و حکومت عملی. fol. 140^b.
 Written in ordinary *Ta'liq*.
 Not dated ; 19th century.

No. 917.

fol. 75 ; lines 12 ; size 8 x 5½ ; 6 x 3½.

فرمان جعفری

FARMĀN-I JA'FARI.

A tract on logic, theology, natural philosophy, etc.

Beginning :—

تجلی طور عقل فلسفه آخرين و مصباح ابولی فهم حقیقت گزین*

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwāb Mirzā Ja'far Ali Khān. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three *Juz* and a *Khātimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair *Ta'liq*.

Dated 10 Muharram, A.H. 1258.

Scribe حبیب اعلی کول

No. 918.

pp. 529 (fol. 264); lines 21; size 12 x 8 $\frac{1}{2}$; 9 x 61.

قواعد المصادرین

QAWĀ'ID-UL-MAŞDARİN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Ahmad Ullah bin Muhammad bin Shaykh
احمد الله بن محمد واحد بن شیخ امام قریشی

Beginning:—

ستیش حکیمی که در ادراک نذون حکیمنش خرد دور بین حکمای
عصر میجهول

In the preface the author tells us that he wrote this work in A.H. 1261=A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

..... که رساله از قواعدات فارسیه چنان بهم باید رسانید که از مطالع
جیع افاعد حروف و قواعد ترکیب میغهای و مصادر و اشعار و لغات
تجذیس و غیر تجلیس و شیره فوائد به تحریص آید *

The work is divided into twenty sections, called *Bayān*, as follows:—

1. p. 5. در چگونگی زبان فارسی و علمت ترکیبات صیغها و ضمیرها و غیره.
2. p. 13. در حروف مفروقات و اعراب و اعلا و تبدیلات حروف تفعیل و مصادر.
3. p. 43. در بحث حروف هرگیات و اسمای صفات و جمع و ظرف و فاعل و مفعول و چند الفاظ که معنی گونان یافدا نماید و حروف ضمیر ذی روح و غیر ذی روح و تفسیر امثال و ترخیم و مشبه و مشبه به و اقسام اضافت و تشیه و استعارة و الفاظ تجذیس و سجع و عقلوب و صنایع لفظی و معنیوی و اقسام نظم و گیفت آن.
4. p. 69. در مصادرات پارسی معه صیغهای و ضمیرهای از الف محدوده تا بایی معنیه تعلانی *

در اسمای اعماقی انسان از سرتا قدم بربان عربی و فارسی و هندی. 5. p. 113.

در اسمای اصراعی که از بدن انسان متعلق است در زبان عربی و فارسی و هندی * 6. p. 117.

در اسمای ادویات مفرد که بتعذیل عراج انسان ضرور است 7. p. 121.

در اسمای ادویات مركبیه و اجزایی معدنی و خواص الادویه 8. p. 126.

در اسمای آلات و افزار که بکار طبایت و جراحت درکار است 9. p. 130.

و بعضی ملزومات ضروری * 10. p. 132.

در اسمای ازهار و فواکه و ائمار و ترا و بیخیانی و حبوبات و اعذیات که در خوش انسان مخصوص است * 11. p. 142.

در اسمای انساب و ائنکاب انسان و چار صف حیوان که بربان عربی ظاهر و ماضی و ماض و زائف باشد * 12. p. 150.

در اسمای بلاد و مقامات و ابعاد و روذخانها 13. p. 175.

در اسمای بیغمیران و سلاخین و حکما و خوائین و پیلوانان و مجازان و غیره روزگار سلف معه حقیقت آنها * 14. p. 200.

در اسمای تلبیسات و پارچهای سلاحات و سازهای که بکار مطربان و سرود خوانان می آید *

در اسمای سی لعن بارید و دوازده هفتم و شش آوازه موسیقی 15. p. 210.

و هفت خط جام جم و هشت کنی خسرو برویز و سی و هفت نام سیماب و هفت آتشکده پارسان و هفت لوان با هفت ستاره و هر هفت آرائش زنان و زیورات و نه چواهات و هفت قلم تکابت و اربع عناصر و حواس خمده و ذایفه سنه و شش چیت از دنیا *

در اسمای هشت بیست و هفت چشم و هفت دوزخ و لوان 16. p. 214.

گوناگون و دوازده ملا شمسی معه بروج آسمان و ملا قمری و هفت اقایم با هفت ستاره و هفت هشت آسمان و یکیفت هفت زمین و غیره *

در ترکیب نوشتن حساب چمل و حروف ایجده و اوزان اجنس 17. p. 221.

و اندیشه و غیره و شمار اعداد معه کوایق آن *

در قواعد و اسمای بخوز عروض که برای نظم ضرور است و ترکیب 18. p. 227.

قطع کوئن معه قایقه و ریف *

19. p. 249. تجذیس اللغات از الف محدوده تا بایی متنها تھناتی
 در لغات مفروذه بربان فارسی و بعضی در عربی از الف محدوده
 تا بایی متنها تھناتی *

20. p. 523.

The MS. breaks off abruptly at the beginning of the last section with the word بستان under the letter ب.

Written in fair Ta'liq.

19th century.

No. 919.

fol. 105; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A fragment of a work of an encyclopædic nature.

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading:—

المنقرات چند لغات فلزات و معدنیات و خلیل آن از اعلام جوهریان
 و اطیاف حزب مخذلان رارد شد است النجع *

The subjects treated in this copy are:—

Mineralogy, fol. 1^a; prosody and rhyme, fol. 28^b; female beauties, fol. 61^b; human bodies, fol. 81^a; description of horses, enamels, weapons, places, etc., fol. 93^a; meanings of detached letters; fol. 98^b; compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On fol. 39^a–61^b the author reproduces the treatise on rhyme by 'Atā Ullah bin Maḥmūd ul-Ḥusayni (d. A.H. 929=A.D. 1523) who extracted it from the *Maqta'*, or last section of his exhaustive work on the art of poetry, entitled *تکمیل الصناعة*. It is therefore evident that the present work was written after the death of 'Atā Ullah.

Written in ordinary Nasta'liq.

Not dated; 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

fol. 26; lines 15; size $9\frac{1}{2} \times 6$; $5\frac{1}{2} \times 2\frac{1}{2}$.

ترجمه بانست سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmâ's (d. A.H. 41 = A.D. 661) famous Qâsidah in praise of the Prophet.

Translator: Muhammad Ja'far.

Beginning:—

نقل کرده اند روات ثقات که کعب رب بعیر هر دو بسر زیدر بن ابی

سلی مرنی از مقام خویش بیرون آمده است *

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islâm and his composition of the Qâsidah. The first Arabic *Bayâ* begins thus on fol. 4^a.

بانت سعادت فقبلی الیوم متبول الی ایندا کرد بسخن فراق و عشق تا

مه بانی و شفقت طلب نماید از حضرت نبیه است

In the concluding lines it is said that Muhammad Ja'far translated this Qâsidah by order of Shah Muhammad ul-Jâ'fari.

Written in ordinary Indian Ta'liq.

Not dated; 10th century.

No. 921.

fol. 83; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

شرح تصریف حمیریه

SHARH-I QASIDAH-I HIMYARIYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'il bin Muhammad bin Zayd bin Rabî'at al-Himyari's (d. A.H. 179 or 171 = A.D. 795 or 787) famous *Qasidah* عینیه حمیریه, also called, composed in praise of the Prophet and his family.

Beginning:—

نَحْمَدُكَ يَا مَنْ أَنْقَدَنَا بِمُحَمَّدٍ النَّبِيِّ الْمُخْتَارِ الْعَ

For the Arabic original see Loth. Arabic Catalogue, No. 371. xii.
The translator's name is not given. The commentary begins
thus on fol. 7^b:—

لَمْ يَعْرُدْ بِالْلَّوْزِ مَرْجُ لَوْزٍ بِالْكَسْرِ بِالْقَصْرِ مَنْقُطُ الرَّمْلِ
الْعَ

The commentary is preceded by a biographical sketch of Sayyid Ismā'īl with an account of the incidents connected with his interview with Ja'far Ṣādiq, the sixth Imām of the Shī'ah.

Written in careless Ta'liq.

Dated 28 Ramadān, A.H. 1253.

Scribe: سید الی بخش.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 922.

fol. 109; lines 17; size 8 $\frac{1}{2}$ x 5; 5 $\frac{1}{2}$ x 2 $\frac{1}{2}$.

شَرْحُ قَصِيدَةِ بُرْدَةِ

SHARH-I QASIDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Din Abū 'Abd 'Ullah Muḥammad bin Sa'īd Būshīrī's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qasidah in praise of the Prophet, entitled Burdah بُرْدَة.

Commentator: Ḡādansar bin Ja'far Ḫusaynī حَسَنِي.

Beginning:

مَوْزِينٌ نَّرِينَ كَلَامِيَ كَهْ لَرْكَنِ بَيْتِ الْمَعْمُورِ قَصِيدَةٌ سَخْنَوْرِيَ اَوْ سَالْمَسْتَ

الْعَ

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Auner, Arab. Catalogue, p. 234; G. Flügel i, p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hāj. Khal. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion; French translation by De Saey in Garein de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on Burdah see Ethé, India Office Lib. Catalogue, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol. 3^b with the first *Bayt* of the Qasidah. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word *معنی*. The Arabic text is written in red.

Written in good Nasta'liq.

Dated 28 Ṣafar, year not given; apparently 17th century. The original folios are placed in new margins

Scribe: *سید حسن*.

No. 923.

fol. 168; lines 17; size 8 $\frac{1}{2}$ x 4 $\frac{1}{2}$; 5 $\frac{1}{2}$ x 2 $\frac{1}{4}$.

شرح قصيدة بردہ

SHARH-I QASIDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būṣṭrī's Qasidah.

The work begins at once with the commentary on the first Arabic *Bayt* thus:—

امن تذکر جیوان الخ الجوهر - التذکر بذ آردن الجار همسایه
الجیوان جمع ذی خداوند سلم درخت است در بادیه یا لسم موضع الخ *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word *الله* or *الجوهر*; then follows a grammatical explanation, called *التصویف*, then a syntactical explanation, called *النحو*, then a paraphrase, introduced by the word *عینکویه*, then a detailed mystical explanation of the *Bayt*, called *النکات*, and finally a general summing up termed *الحاصل*.

Written in minute Nasta'liq, with occasional marginal notes

Not dated; 18th century.

No. 924.

foll. 41; lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة برد

SHARH-I QAŚIDAH-I BURDAH.

Another Persian commentary on Būsīrī's Qaśidah.

Commentator: Nīzām-ud-Dīn ibn Muḥammad Rūstam bin Nāṣim al-Deīn ibn Muḥammad Rūstam ibn Āmīnibūdī
 عبد الله الغنجدي ام الامانادي

Beginning:—

ثُلَّى بِي اِنْتَهَى سَيِّسَ بِي قِيَاسِ بِرَدِيْ مَانَعْ عَلِيْمَ فَرَدِيْ وَ قَدِيمِ

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is 'Urfī who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance.

Written in fair *Ta'liq*.

Not dated; 19th century.

Scribe: خیر الله.

No. 925.

foll. 41; lines 21; size $9\frac{1}{4} \times 6$; $7\frac{1}{2} \times 4$.

شرح قصيدة برد

SHARH-I QAŚIDAH-I BURDAH.

Another Persian commentary on Būsīrī's Qaśidah.

Beginning:—

قال الشیئن الامام الغنیل العلامه شیف الدین ابو عبد الله محمد بن سعید الدویری الشیخ *

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold *Naskh*, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 49^a indicated by the following note : در این مقدمه یک ورق نیست.

Written in ordinary Indian Ta'līq, with occasional marginal notes.

Dated 3 Jumādā I, A.H. 1205.

Scribe: محمد.

No. 926.

fol. 112; lines 19; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح قصيدة بردہ

SHARH-I QAŚIDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Būshīrī's Qaśidah-i Burdah.

The MS. opens abruptly thus :—

..... الاعتدال مسخون و ماحم کوناکون از کنج
خمول احرام جال بسته متوجه در کاه الخ *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus :—

امن تذكر جيران بدبي سام الخ التذكرة ياد کردن و ياد آردن جار
همسایه جیران جمعش دو صاحب سلم الخ *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المفردات; then follows the grammatical and syntactical explanation, introduced by the word الفرکیب, and finally a general summing up, حاصل الشعوی.

The MS. breaks off in the middle of the Arabic ترکیب with the following words: مخارجه: عدم التعبیان فسل عنصع معاصعهم و قلال احتیال شواید است و عدم تأثیر و انفعال و این خصال در

The MS. is damaged and pasted over with patches throughout. Written in ordinary Nasta'līq.

Not dated; 18th century.

No. 927.

fol. 356; lines 10; size $0\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

شرح دیوان علی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic *Diwan* of 'Ali bin Abû Tâlib.

Commentator: Husayn bin Mu'in-ud-Din al-Maybudi: حسين : بن معين الدين المبدي

Beginning:—

پیاس سعادت اسلام و شکر عدالت ایوس معوری را که اعلام ذبوقت
ولایت الْعَمَّ *

Husayn Maybudi, who adopted the poetical *nom de plume* *Mantiqi*, was born, according to Sâm Mirzâ's *Tuhfah-i Sâmi*, in Maybûd, a village in Yazdajird. [The correct reading is Maybûd, and not Maybid or Maybud as generally accepted by modern writers. The author of the *Ansâb* (Gibb Memorial Series Edition, fol. 547^b) quotes the *عیم و مکون* *الباء*: مکون *الباء* من تعلقها و قم *الباء الموحده* و فی اخیرها *الذال المعجمة* و هو المتفق به بالذین من تعلقها و قم *الباء الموحده* و فی اخیرها *الذال المعجمة* و هو *البلدة بنواحی اهیان* من کفر اصطخر قریه من بوت جرد *البغ*]. He studied philosophy in Shirâz under Dawâni, that is to say, the celebrated philosopher Muhammad bin As'ad Dawâni, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see *Habib-us-Siyâr* vol. iii, juz 4, p. 111). Husayn was a well reputed scholar of his time, and, according to Yahyâ Qazwini's *Lubh-ut-Tawârikh* (see No. 469), was put to death, A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Safawî (A.H. 907-930 = A.D. 1502-1524). The author of the *Riyâd-ul-'Ulâmi* says that Husayn died in A.H. 912 = A.D. 1506. See also *Raudâl-ul-Jannât*, p. 258. Some others place Husayn's death in A.H. 904 = A.D. 1498, which seems Improbable. See also *Habib-us-Siyâr*, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in *Kroft*, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See *Hâj. Khâj.*, vol. ii, p. 499 and vi, p. 471. His philosophical treatise *جام گیتی ذما* is noticed in *Rieu* ii, p. 812.

For the Arabic *Diwan* of 'Ali, with its full title *عیں کلام وصی الرسول*, see the Arab. Cat. of the British Museum,

p. 276; G. Flügel I, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Diwan*, by *Mustaqimzâdah Sa'd-ud-Din bin Sulaymân*, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of *Sufis* and philosophers, divided into seven sections, called *فَاتِحَاتٍ*, on account of which the work is generally called *فَوَانِعٌ* or *كتاب فوائج ميذني*. The seven sections are as follows:—

Fâtihah I, on the true path followed by the elect, fol. 3^a:

فاتحة اولی در بیان راه ولست که مسلوک امغایا است *

Fâtihah II, on the essence of God, fol. 13^a:

فاتحة ثانیه در ذات خدا تقدس و تعالی *

Fâtihah III, on the names and attributes of God, fol. 21^a:

فاتحة ثالثه در اسماء و صفات *

Fâtihah IV, on "the greater man" or the macrocosm, fol. 30^a:

فاتحة رابعه در انسان کوییر *

Fâtihah V, on "the lesser man" or the microcosm fol. 40^b:

فاتحة خامسه در انسان غیر *

Fâtihah VI, on prophecy and saintship, fol. 69^a:

فاتحة سادسه در نبوت و ولایت *

Fâtihah VII, on the virtues and prerogatives of 'Ali, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by *Öulâm Husayn bin Hidâyat 'Ali Khân Tabâtabâ'i* is noticed under No. 1319. Beginning of 'Ali's *Diwan* and the commentary, on fol. 99^a:

الذى من جهة التمثال اكفار ابو هشام ادم و الام حواء
مفهوم تعريف اشارة است به تعين و تمييز معنى در ذهن سامع و حرف که
نون سیبیوه لام و لرد خالیل مجموع همزة و لام است *

In the conclusion the commentator says that he completed the work in *Safar*, A.H. 890, the year 406 of the *Jalâli* era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

شارج = ش (i.e. the commentator *Maybudi*)

شیخ معنی الدین ابن عربی = ص

س = مُحَمَّد (i.e. Maḥmūd Shābistārī, the author of the *Gulshān-i Rāz*).
 ح = حافظ شیراز

مَنْتَوْيَ حَمْوَرَيْ رَوْمَ = مَيْ = مَتْ
 ابْنُ الْفَارَقِيْ = فَنْ

For other copies of the commentary see Rieu i, pp. 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabi' I, A.H. 928.

No. 928.

fol. 392; lines 19; size $10 \times 6\frac{1}{2}$; 7×4

The same.

Another copy of Husayn Maybūdī's commentary upon the Dīwān of 'Ali, beginning as above:—

سَيِّدُ الْمُسْعَدَتِ اسْسَاسُ النَّجْمِ *

Fatiḥah I on fol. 3^b; II on fol. 15^a; I, II on fol. 23^a; IV on fol. 31^b; V on fol. 48^a; VI on fol. 59^a; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b.

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated; 16th century.

The MS. is in a damaged condition and the paper is getting brittle

No. 929.

fol. 246; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$

The same.

Another copy of Husayn Maybūdī's commentary upon 'Ali bin Abū Ṭālib's Dīwān, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmān* by Sultān Husayn Mirzā prohibiting beard shaving, written by 'Abd-ul-Wāsi';

Beginning:—

چون طریق مشکین احیایی سنت زینت عذار روزگار دولت ما گشته
 النجَمُ *

Written in fair Nastālīq.

Folios are mounted on new margins.

Not dated; 17th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 930.

fol. 275; lines 25; size 8×5 ; $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nastālīq slightly inclined to Naskh. Fol. 1-22 are written in clear Nastālīq, in a later hand.

Not dated; 17th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 931.

fol. 282; lines 15; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Alī's *Diwān*, begins on fol. 157^a.

No. 932.

fol. 414; lines and size same as above.

Vol. II, or continuation of preceding copy.

Beginning:—

خطب به امیر المؤمنین عثمان عليه التحية ، الرغوان - فان كذلت
الشري ملکت امورهم الخ *

Both the volumes are written in fair Naskh by the library scribe Mahmūd 'Alām of Bihār.

Dated A.H. 1339.

No. 933.

fol. 8; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

(صه پند)

ṢAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning:—

الحمد لله رب العالمين و الصلوت و السلام پیر هرات نور الله

فیره موغرماید *

It would appear from the preface that these counsels were addressed to Khwājah Nizām-ul-Mulk Tūsī (born in Tūs, A.H. 408 = A.D. 1017 d. in Nahāwand, A.H. 485 = A.D. 1095) the celebrated Wazir of Sultān Alp Arslān by the Pir of Harāt پیر هرات. This Pir of Harāt is evidently identical with the famous saint Khwājah 'Abd Allah Ansārī (b. A.H. 396 = A.D. 1006 d. A.H. 481 = A.D. 1088) who is also known as Pir-i Ansār. See Riyād ush-Shu'arā, Nafahāt, etc.; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled پند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled پند نامه or نصیحت نامه, are noticed by Flügel, iii, pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece.

The title صه پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Naṣir-ud-Din Haydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated; A.H. 972.

Scribe: كمال الدين محمد بن جلال الدين جوزانی.

No. 934.

fol. 131; lines 11; size 8½ x 5; 5½ x 3.

دعايای نظام ملک

WISÂYÂ-I NIZÂM-UL-MULK.

Counsels of the famous Wazir Nizâm-ul-Mulk addressed to his eldest son Abul Mozaffar 'Ali Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning:—

شرائف تعمیدات ولادشاهی را که انساب نظر دین بنظام ملک
از حکمت کامله لوت است اخ *

Nizâm-ul-Mulk, the celebrated Wazir of Sultan Alp Arslân Saljuqî, was stabbed at the instigation of Hasan ibn Sabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazir by Barkyârûq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nizâm-ul-Mulk.

For further particulars see Randat-us-Sâfi, vol. iv, p. 61; Habib-us-Siyâr, vol. ii, juz 4, p. 91; Mélanges Asiatiques, vol. vi, p. 115; Elliot, Hist. of India, vol. ii, pp. 485-504^b. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Fayl*, as follows:—

Muqaddimah — Account of Nizâm-ul-Mulk, on fol. 7^a.

Fayl I. Dangers of the wazirate, fol. 17^a.

Fayl II. Rules and duties of Wazirs, fol. 59^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzara* (دستور وزارہ) (by Nâshîfi) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwâن.

Not dated: apparently 17th century.

No. 935.

foll. 446: lines 19: size $12\frac{1}{2} \times 9\frac{1}{2} ; 10 \times 5\frac{1}{2}$.

شرح عقائد حريري

SHARH-I MAQĀMĀT-I HARĪRĪ.

A Persian commentary on the most popular *Maqāmāt* of Abū Muḥammad Qāsim bin 'Alī bin Muḥammad ul-Harīrī ابو محمد قاسم بن علي بن محمد العريري containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Hariri, who was born at Baṣrah in A.H. 446=A.D. 1054 and died in A.H. 515 or 516=A.D. 1121 or 1122, wrote the Arabic original on the model of the *Maqāmāt* by Bādi'-uz-Zamān ul-Hamadānī (d. A.H. 398=A.D. 1007). For Hariri see *Ibn-i Khallikān*, vol. i. p. 458; Brockelmann, vol. i, p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:—

شرح میکنم من بعام خدای که بخشاینده است فی الصراف
رحم رحیم بخشاینده الخ

The present copy is a complete one and includes all the fifty *Maqāmāt* into which the work is divided. They are to be found:

1, on fol. 14^a; 2, on fol. 23^a; 3, on fol. 30^b; 4, on fol. 38^a; 5, on fol. 46^a; 6, on fol. 53^b; 7, on fol. 64^a; 8, on fol. 71^b; 9, on fol. 77^b; 10, on fol. 87^b; 11, on fol. 95^b; 12, on fol. 102^a; 13, on fol. 111^a; 14, on fol. 119^a; 15, on fol. 123^b; 16, on fol. 134^a; 17, on fol. 142^a; 18, on fol. 150^b; 19, on fol. 165^a; 20, on fol. 176^a; 21, on fol. 182^b; 22, on fol. 193^a; 23, on fol. 203^a; 24, on fol. 217^a; 25, on fol. 229^b; 26, on fol. 237^b; 27, on fol. 247^b; 28, on fol. 262^a; 29, on fol. 269^b; 30, on fol. 285^a; 31, on fol. 293^b; 32, on fol. 301^a; 33, on fol. 319^a; 34, on fol. 326^b; 35, on fol. 333^b; 36, on fol. 336^a; 37, on fol. 343^a; 38, on fol. 349^a; 39, on fol. 352^b; 40, on fol. 359^a; 41, on fol. 367^b; 42, on fol. 371^a; 43, on fol. 377^a; 44, on fol. 388^a; 45, on fol. 399^b; 46, on fol. 405^a; 47, on fol. 415^a; 48, on fol. 422^b; 49, on fol. 428^a; 50, on fol. 436^a.

Written in careless Ta'liq.

Dated: A.H. 1263.

Scribe: محمد محسن ولد سید شجاعت علی گیلانی بهاری

No. 936.

foll. 320; lines 19; size $19\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حربى

SHARH-I MAQĀMĀT-I HARĪRĪ.A fragment of a commentary on the *Maqāmāt* of *Harīrī*.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqām* and breaks off in the middle of the thirtieth.

The opening words are:

تطييفه گويند و نظايف جمع لوزينه بالفتح و كسر زاء

منقطه الخ *

The concluding words are:

مقدار وزى را گه پسندة باشد و نمى يابم توشه دامن خود الخ *

Written in ordinary *Ta'liq*.

Not dated; 18th century.

No. 937.

foll. 86; lines 11-17; size $13\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

مقامات حمیدی

MAQĀMĀT-I HAMĪDĪ.The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works *Maqāmāt-i Bādi'-i Hamadānī* and *Abul Qāsim Harīrī*.Author: *Qādi Hamid-ud-Dīn Abū Bakr Balkhī* تائب حمید الدین ابو بکر بلخی

Beginning:—

الحمد لله الذي شرنا بالعلم الرسم و عزنا بالدين الخ *

The author, a judge and an eminent poet of Balkh, died, according to *İbn-ul Asir*, *Kāmil* vol. xi, p. 207, in A.H. 559 = A.D. 1163.A full account of the author and the work is given in *Rieu* ii, p. 747. See also *Haj Khal*, vol. vi, p. 57; *Mélanges Asiatiques*, vol.

iii, p. 557; Copenhagen Catalogue, p. 30. The author wrote the work in A.H. 551=A.D. 1156. Printed in Cawnpore, A.H. 1268.

It is divided into twenty-four *Maqāmāt*.

Written in ordinary *Nasta'liq* with copious marginal and interlinear notes.

Dated 26 *Dulqād*, A.H. 1263.

Scribe: *أرج آرام*.

No. 938.

fol. 273; lines 12; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

أخلاق ناصری

A KHLAQ-I NĀSIRI.

The famous work on ethics.

Author: Nāṣir-ud-Din Muḥammad bin Muḥammad ul-Ḥasan
ناصر الدین محمد بن محمد الحسن الطوسي

Beginning:—

حمد بیکد و مدح بیک حضرت عرب مالک الملکی باشند الخ *

Nāṣir-ud-Din Ṭūsī the distinguished philosopher and astronomer, was born at Ṭūs on 21 Jumādā I, A.H. 597=A.D. 1201 and died at Bağdād, 18 Dulhijjah, A.H. 672=A.D. 1274.

We learn from the preface that the author based the work on the Arabic work *خمارۃ النفس* by Abū 'Ali Aḥmad bin Muḥammad Miskawayh (d. A.H. 421=A.D. 1030) and wrote it at the desire of Nāṣir-ud-Din bin 'Abd-ur-Rahīm bin Abi Mansūr who was the governor of Quhistān under the Ismā'īlī prince 'Alā-nd-Dīn Muḥammad (d. A.H. 653=A.D. 1255), and died shortly after A.H. 655=A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A.H. 633=A.D. 1235. Two prefaces to the work are known to exist; an earlier one, in which the work is dedicated to the aforesaid Nāṣir-ud-Din (see the Brit. Museum copy in Rieu ii, p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii, pp. 441 and 856; Rieu, supplement, p. 107; W. Hertsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435-1443; Ethé India Office Lib. Cat.

Nos. 2155-2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216. See also Hāj. Khal. vol. i, pp. 205 and 287; Ḥabib-na-Siyar, vol. iii, juz 1, p. 60; Kaṣṭif-ul Ḥujab, p. 32; A. Sprenger in Z.D.M.G., xiii, pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib. Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.H. 1865.

Written in small Nasta'liq on gold sprinkled paper

Not dated; 17th century.

The folios are mounted on new margins.

No. 939.

fol. 185, lines 18; size $7 \times 3\frac{1}{2}$; $5\frac{1}{2} \times 2$.

The same.

Another copy of the Akhlāq-i-Nāṣiri, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nīm-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

fol. 141; lines 20; size 10×8 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح اخلاق ناصری

SHARH-I AKHLĀQ-I NĀSIRI.

A detailed commentary on the Akhlāq-i Nāṣiri, beginning without any preface:—

قوله حمد بیهد و مدح بیعد ایمه لغت بر آنند که اشتقاق حمد از حمده است الخ *

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالى شرح کتاب اخلاق ناصری *

A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443.

Written in fair Nastaliq.

Not dated : 19th century.

No. 941.

fol. 105; lines 16; size 9½ x 6; 7 x 3½.

حدیقة اللغة

HADIQAT-UL LUGAT.

A glossary on Nasir-ud-Din Tusi's Akhlāq-i Nāṣiri.

Author : Muhammad Sa'd محدث سعد.

Beginning :—

حمد لكثير و شهر خارج از جز و تحریر لایق حضرت خاقانی بالشد

الْحَمْدُ لِلَّهِ

Muhammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Ḥājib's الشافية (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Ruku*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^b.

Part II. Explanations of the Quranic verses, Ḥadīṣ, sayings of great men and poets, fol. 80^b.

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذکور غایب مضراع معلوم بقائل عمارت بکسر عین *

Written in ordinary Ta'līq.

Not dated : 19th century.

No. 942.

foll. 88; lines 11; size $8\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{4}$.

مفتاح الاخلاق

MIFTÂH-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâsîri.

Author: 'Abd-ur Rahîm ibn 'Abd-ul Karîm 'Abbâsî Burhân-pûrî. عبد الرحمن ابن عبد الكريم عباسی بورهانپوری.

Beginning:—

حمد حکمی کہ اکثر امثال عالم و فوائل بنی آدم بیاری اخضر

انکار الغ

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâsîri, 'Abd-ur Rahîm collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Nâsir-ud-Din Tûsi himself and from which Tûsi gave lessons. Of this copy Abd-ur-Rahîm secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows:—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Hadîq, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 Sha'bân; A.H. 1229.

No. 943.

fol. 81; lines 21; size 11 x 7; 7½ x 4½.

ذخیرة الملوك

DAKHIRAT-UL-MULUK.

A work on ethics and polities.

Author: Mir Sayyid 'Ali bin Shihab-ud-Din bin Mir Sayyid Muhammad ul-Husayni of Hamadān.
 میر سید علی بن شہاب الدین بن میر سید محمد الحسینی الحمدانی.

Beginning:—

حمد بسیار و ثانی بی شuler حضرت ملکی را که ادب معاش سکان
 ملک دنیوی را به تمهید مأذون سیاست آخ
 *

The author Sayyid 'Ali Hamadānī, known as 'Ali II, who was born A.H. 714=A.D. 1314 and died A.H. 786=A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The *Dakhirat-ul-Muluk* is divided into ten *Bâb* as follows:—*Bâb I*, on faith, fol. 2^a:

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بندۀ
 است از عذاب ابدی و وسیلت وصول او بدوام لذات بیغم
 *

Bâb II, on the duties of man, fol. 6^a:

باب دوم در ادای حقوق میویست *

Several folios are missing after fol. 14, and the latter portion of the second *Bâb*, and the early portion of the third (باب سوم در مکارم) (لطف و حسن خلق) are wanting.

Bâb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a:

باب چهارم در حقوق والدین و زوجه و زوج را اولاد و عبید و اقرب و اصدق *

Bâb V, on the roles of government, rights and duties of subjects, etc. on fol. 24^b:

باب پنجم در احکام ولایت و سلطنت و امارات و حقوق زیابا و شرایط حکومت
 و خطر عهده آن و رجوب عدل و احسان *

Bâb VI, on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر علاج و فساد مملکت جسمانی
و مشایبیت تصاریف ولایت حسن با مقنودیر اسرار خلافت نفسی

آن

Several folios are again missing after fol. 38, and a good deal of
the contents of the sixth *Bâb* as well of the seventh (دربار عقده در بیان امور معروف و نهی عنکر) is wanting.

Bâb VIII, on gratitude and contentment:

باب هشتم در بیان فضیلت شکر و قناعت •

Bâb IX, on forbearance, fol. 57^b:

باب نهم در بیان فضیلت عبر و حقیقت آن و ذکر مقام عبر و شمره

Bâb X, on the evils of pride and punishment and the excellences
of humility and forgiveness, fol. 69^a.

باب دهم در مدهمت کبر و عذب و فضیلت توافع و عفو که آن
از آفات و نوازم اموز حکمت و امانت است و اقسام کبر و علامت وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازالت آن •

The contents of the work have been stated by Hâj. Khal. vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertch, Berlin Cat. p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta'liq on thick
papers with an illuminated, now faded, head-piece. The Arabic
passages are written in beautiful Naskh, generally in red or blue
and sometimes in gold.

Dated, A.H. 968.

No. 944.

fol. 169; lines 12; size 10 x 6½; 5 x 3½

اخلاق محسني

AKHLAQ-I MUHSINI.

An exceedingly valuable copy of the famous work on ethics.

Author: Ḥusayn bin 'Ali ul-Wā'iz ul-Kāshīfī
حسين بن علي الوعيز الكاشفي

Beginning:—

حضرت پادشاه على اطلاق عزت كلمته الخ *

Husayn Kāshīfī, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultān Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900 = A.D. 1495, in which it was completed, and not A.H. 907 = A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii, p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i. Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford, 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1838. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title 'ابن المارجی' was made by Pir Muhammed 'Azmī bin Pir Ahmad bin Khalī of Brussa, in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308; Fleischer, Leipzig, Cat., p. 488; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit,' etc.

Written in beautiful Nastāliq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

كتبه العبد الفقير الحفيظ المذنب محمد بن سلطان على التزني

..... في شهر رجب المرجب سنة و نعمتية *

No. 945.

foll. 140; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlāq-i Muhsini, beginning as usual.
Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 946.

foll. 173; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Akhlāq-i Muhsini, beginning as above.

Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwāl, A.H. 1113.

Scribe: حاجی عبد الغفرن بن علی محمد زمان بن علی صانی بن حاجی عبدی

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 947.

foll. 158; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same.

A copy of the Akhlāq-i Muhsini, beginning as usual.

Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated; 19th century.

Scribe: عبد الرسول.

No. 948.

fol. 383; lines 11; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

نفائس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Latif ul-Munshi, Nazil ul-Haramayan: عبد اللطيف المنشي نزيل الحرامين.

Beginning:—

حمد لله العدل الذي لا شبه له ولا مparel نعالت آلة و توالى

نعمارة النعم

نفائس الكلام The full title of the work, as given on fol. 115^b, is میران عادل شاه بن مبارک شاه بن عادل شاه الفاروقی المقوشی العدوی. The royal personage to whom the work is dedicated, is called on fol. 46^a میران عادل شاه بن مبارک شاه بن عادل شاه الفاروقی المقوشی العدوی. This king is identical with Rājah 'Ali Khān Fārūqi, (A.H. 984-1005 = A.D. 1576-1596), the eleventh king of Khāndish (see Brigg's Muhammadan Power in India, vol. iv. p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi, I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurān, which he learnt by heart, and which he recited in the *Tarāwīh* prayer of Ramaḍān, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurān by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوة of Mulla Mu'in-ul-Miskin (see No. 48^b).

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhānpur, fol. 47^a.

Death of Mirān Shāh (A.H. 984 = A.D. 1576), fol. 49^a.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are:—

خواجه حسین از اولاد خواجه معین - روح الله لاری - سید محمد المخاری
 سید محمد - سید مصطفی دفلوی - شیخ انراطیم بروجی بغدادی - الدین اجمیری
 - سید بقول - سید ابوافهم بکری - شیخ برهان ابن شیخ محمد غوث - فاروقی
 عبد الحکیم بن - عبد الکرام شیباز - سید بقول also spelt on the margin as
 شیخ - سید راجن بخاری - شیخ برهان نعمان - شیخ ابوجی خضر - شیخ ناجن
 قاضی - قاضی عبد الغنی - قاضی کبیر محمد - عثمان مدرس - یوسف بنکالی
 شیخ احمد معقب and شاه محمد بن وجیه الدین - روح الله دکنی.

There is a lacuna after fol. 82^a.

Meaning of the word *Wazir*; fol. 105^a.

On the excellency of *Khilāfat*, fol. 116^b.

On *Imāmat*, *Khilāfat* and sovereignty, fol. 123^a.

The *Khilāfat* of the four early *Khalifahs*, fol. 125^b.

The *Khalifahs* of the *Umayyide* dynasty, fol. 160^b.

The twelve *Imāms*, fol. 162^b. The name of each *Imām* is followed by his *Kunyah* or title, the date of his birth, the period of his *Imāmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imāms* and *Khalifahs* and obedience to them, illustrated by numerous quotations from *Hadīq*, sayings of eminent *Ulamā* and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^a—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Hadīq* on 'Justice' with Persian paraphrase.

On fol. 370^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984=A.D. 1576.

نهضد و هشتاد و چهار از حساب رفته که این نسخه عالی خطاب
 یافت رقم از مدد فیض پاک درون از تعلق برین اور خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the *Qurān* by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page:

نقليس الكلام و عرليس الاقلام - مما تغنى بجمعه و ترميجه و اعتنى بتأليفة
و تصنيفه اضعف عباد الله بنية و جرماً و اتواهم معصية و جرماً نزيل الحرميين
الشريفين و المتنمی بالانتشار الى المحالين المنيفين عبد الطيف المنشى
او ربه الله موارد امتناه و اصدر عن مصارف حصيانه أمين امين لا ارخي
بواحدة حتى اخيف اليه الف آميغاً .

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

شیخ محمد بن شیخ عبد الله الصدیقی .

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Radi-ud-Din Ahmad bin Mahinid us-Samarqandi. This assertion seems to have been wrongly based on the statement of Hāj. Khal. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Radi-ud-Din Samarqandi, popularly called حساب .

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصوري

AKHLĀQ-I MANSŪRĪ.

A work on ethics and politics.

Author: Giyāṣ, popularly called Mansūr, میث مشهور به منصور .
Beginning:—

حمد بیحید ... احذیرا که جز و نیست احد الم

The title of the work is not given in the text, but on the title page as well as at the end the work is called اخلاق منصوري and also اخلاق غیاث منصوري .

The author Mir Giyāṣ-ud-Din Mansūr was the son of the eminent philosopher Mir Ṣadr-ud-Din Muhammad Shirāzi (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i-Mansūriyah at Shirāz and author of several works enumerated in the Majālis-ul-Mu'minīn, fol. 412^b. Giyāṣ-ud-Din held for some time the influential post of Sadr under Shāh Tahmāsp (A.H. 930-984

= A.D. 1524-1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid* *Shaykh 'Ali bin 'Abd-ul-'Ali*, and returned to *Shiraz* where he died in A.H. 948 = A.D. 1531 and was buried by the side of his father. He left numerous philosophical and scientific works, viz.:-

- (1) حججه الكلام قسم عبخت عداد متصدى رد اقاولن حججه الاسلام غزالی
- (2) محاکمات میان والد خود میر صدر الدین محمد و ملا جلال الدین محمد دواني در حواشی ایشان بر شرح تحریرد.
- (3) محاکمات میان ایشان در حواشی ایشان بر شرح مطالع
- (4) محاکمات میان ایشان در حواشی ایشان بر شرح مختصر اصول عضدی
- (5) شرح بر کتاب حیاکل الاتوار
- (6) شرح بر رساله آیات واجب پدر خود
- (7) تعديل المیزان بر منطق که خلاصه منطق شفاقت
- (8) معیار الافکار که خلاصه تعديل المیزان است
- (9) اوضح و معارج در میله در محااذات کتاب تحفه شادی
- (10) تحریرد در حکمة
- (11) رساله در معرفت قبله
- (12) معالم الشفای در طب
- (13) شفایه (مختصر معالم الشفای)
- (14) کتاب سفیر در عیله
- (15) حاشیه بر آیات شفایه
- (16) حاشیه بر شرح اشارات
- (17) حاشیه بر شرح حکمة العین
- (18) رساله در باب خلاصه فرزند ارشد خود میر صدر الدین محمد
- (19) خلاصه التلخیص که اختصار کتاب تلخیص معانی و بیان است
- (20) رد بر حاشیه شمیه علامه دواني
- (21) رد بر حاشیه تبذیب مشار اليه
- (22) رد بر انمودج العلوم مشار اليه
- (23) رد بر رساله زور آم مشار اليه

| | |
|------|---|
| (24) | رساله در تحقیق جات |
| (25) | رساله مشارق در انبات واجب |
| (26) | The present work. |
| (27) | حاشیه بر اوایل کشاف |
| (28) | مقامات العارفین |
| (29) | کتاب در نصوف و اخلاق که نامه فرزند ارجمند خود میر شرف الدین علی |
| | نوشته - |
| (30) | رساله قانون السلطنت |
| (31) | یادخواه الرضوان |
| (32) | کتاب اساس در علم هندسه |

The author of the *Majális-nl-Mu'minín*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallah* :—

Mujallah I, on fol. 3^a : در بیان ماعت انسان و اشارت طریق نبل

معادت دو جهان (تجلیه (in four

Mujallah II, on fol. 95^a : در تدبیب اخلاق و کیفیت سلوک نا

خلاق خلق (تجلیه (in three

For other copies see Rieu ii, p. 826^a; G. Flügel, vol. iii, p. 292; *Jahrbücher*, vol. 81, and *Anzeigebatt*, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful *Nasta'liq*.

Dated, A.H. 1010.

No. 950.

fol. 146; lines 17; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

معدن الجوادر

MA'DIN-UL- JAWĀHIR.

A collection of anecdotes written in the style of Sa'di's *Gulistān*.

Author: Mullā Tarzī.

Beginning:—

جهان جهان ندایش جهانداری را سرد که رایات جهانگیری فرمان دزدیان

* والشکوه الخ *

The work, written for, and dedicated to Jahāngir, was composed in A.H. 1025=A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bāb* (see fol. 8*). The fullest redaction in twenty-two *Bāb* and a *Khātimah* is noticed in Ethé, India Office Lib. Cat. Nos. 793-795. Comp. Rieu, iii, p. 1038; J. Auner, p. 60; Ethé, Bodl. Lib. Cat. Nos. 464 and 465.

The seventeen *Bāb* are enumerated thus at the beginning:—

باب اول در بیان درجه شهادت و قدرتی و تصرفی که آن زندگانی مغنوی است *

باب دوم در عشق و محبت که رسیله و مصال به مطلوب حقیقی است *

باب سوم در بیوگانی و بیحقیقی و پاداش آن *

باب چهارم در فضیلت دیانت که عیقل مرأت ایمان و زیور مرأت مدقق و ایقان است *

باب پنجم در رفا و حقیقت پروری *

باب ششم در پاداش تهمت و افترا *

باب هفتم در داد گسترشی و عدل پروری *

باب هشتم در فضیلت تولک و قناعت و عبادت *

باب نهم در فضیلت اکل حلال و مدقق مقام *

باب دهم در بیان استغفاری ایزدی که آستین او می افشارند بر خرقه پوشی
که پلی بدامان یافست کشیده سر از گریبان عجب بر
می آرد *

باب یازدهم در بیان یختایش الهی در باره سرگشتنگان بادیه غلالت
و گمراهنی *

باب درازدهم در بیان آنکه طینت آدمی را بآب نم سوشهنه اند و رقم ال
بر لوح جبین او نوشته و تضم مصائب بروز ازل در مزرع
وجود او کشته *

باب سیزدهم در مذهب فقر و اغطرزی *

باب چهاردهم در بیان عجائباتی که از پردا غیب بظهور می آید *

باب پانزدهم در بیان حقیقت سرود *

باب شانزدهم در کمال دافائی و رسائی اهل تنبیح *

باب هفدهم در پایداش اندیشه تباء در حق مودم بیگناه *

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muḥarram, A.H. 1169.

Scribe: شهاد اللہ.

The seals of Nawwāb Sayyid Vilāyat · Ali Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

The signature " Gore Ouseley " is found at the beginning of the copy.

No. 951.

fol. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

محبوب القلوب

MAHBŪB-UL-QLŪB.

A collection of moral tales and anecdotes.

Author: Barkhwurdār bin Maḥmūd Turkmān Farāhi, with the
poetical *nom de plume* Mumthāz.
پرخوردار بن محمود ترکمن فرامی متخلص
به ممتاز.

Beginning:—

الهی بزرگی و حشمت تراست سر افرازی ملک و دولت تراست

The author, who flourished under Minūghibr Khān's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethé, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay, A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 952.

fol. 172; lines 17; size 7 x 4; 5 x 2½.

گوهرستان

GAUHARISTĀN.

A collection of moral anecdotes in imitation of Sa'di's Gulistān.

Author: 'Aziz Ullah Husam-ud Dīn al-Banārāsi

الدین البخارسی.

Beginning:—

منت و منت سر چان آفینی راهه گلستان گفتار از نسیم سپلش

او همیشه بهار است آنچه *

The work is divided into seven chapters, called *Gauhar*, and a *Khātimah* as Sa'di's is. It is dedicated to Shāh Jahān (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram گوهرستان شاه (fol. 14^b).

The seven *Gauhar* are as follows:—

گوهر اول در میوت سلاطین ماعدار و خواقین عدالت شمار

on fol. 15^a. گوهر دوم در اخلاق برگردانه الهی و احوال ایشان

on fol. 05^a. گوهر سوم در آداب گفتار و فواید خاموشی

on fol. 93^a. گوهر چهارم در منوگی دانش

on fol. 103^a. گوهر پنجم در فضایل چون و عروت و اخاید نوافع و نکسار

on fol. 119^a. گوهر ششم در گیفیت دنیا و حسن و قبیح آن

on fol. 125^a.

گوهر هفتم در موانع عشق و حسن و اداء دلفریزی

خانم بعض الحکمة التجربت و من الموعظة الجليلت

Written in learned Nim Shikastah. Dated, Ramadān, A.H. 1116.

محمد بن ادی بهاری ولد شیخ عبد العی بن شیخ شهاب الدین :
Occasional marginal notes and emendations.

No. 953.

fol. 361 ; lines 18 ; size 8 x 4½ ; 5½ x 2½.

منهج الیقین

MANHAJ-UL-YAQIN.

A commentary upon the وصیت or "Testament" of Imam Ja'far Ṣādiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc.

Commentator: Muḥammad bin Abū Turāb Gulistānī محمد بن ابو تراب گلستانی

Beginning:—

زوح نوح افری حمدی که مشام مقدس ملا اعلی را میرگم
خطیه تسبیح سازد الخ •

According to Rien i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب الروضه of the famous Shī'ah doctor Muḥammad bin Ya'qūb al-Kalīnī's (d. A.H. 328 = A.D. 939) work. کافی.

The commentator, with his full name Mirzā Alā-ud-Dīn Muḥammad bin Abū Turāb Gulistānī al-Ḥusaynī, was a disciple of Muḥammad Bāqir Majlisi, and the author of a commentary upon the *Nahjul-Balāghat*, entitled *کلام الله النافع* (see *Kashf-ul-Hujub*, fol. 52^b).

The date of completion of the work, A.H. 1081 = A.D. 1670, given at the end of Rieu's copy, is not found here.

The work is mentioned in *Kashf-ul-Hujub*, fol. 149^a. See also ፃ፻ Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta'liq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid

Khwurshid Nowwâb are found at the beginning and end of the copy.

No. 954.

fol. 412; lines 17; size 9 x 5; 6 x 3.

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics:

Author: Mirzâ Muhammâd Rafî' Wâ'îz Qazwînî
میرزا محمد رفیع قزوینی
واعظ قزوینی.

Beginning:—

بہترین مقامی کہ سرخیل کاروان فذون معاورات تو اند بود اخیر

Mirzâ Rafî'-ud-Dîn Muhammâd, who flourished in Isfahân during the reigns of Shâh 'Abbâs II and Sulaymân of the Shaâfiî dynasty, was also a poet of no mean distinction, and has left a Diwân in which he adopts the poetical title Wâ'îz (see Rien ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the Riyâd-us-Shu'ârâ, fol. 463, shortly after the accession of Sultân Husayn (A.H. 1105-1135=A.D. 1694-1722). See also Majma'-'un-Nafâ'is, vol. ii, fol. 516^a; Natâ'iij-ul-Askâr, p. 442; Makhzan-ul-âgarâ'ib, vol. ii, p. 987; Kashf-ul-Hujub, fol. 1^b, etc.

The work is based on the Qurâن and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS. comprises only the first *Bâb*, divided into three *Fâsîl*. For further particulars and other copies see Rien ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, *loc. cit.*; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne's, Camb. Lib Catalogue, p. 59; W. Pertsch, Berlin Catalogue, pp. 312 and 313; G. Flügel, iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Fâsîl* of the first *Bâb* and fourteen sections of the third *Fâsîl*.

Written in fair Nasta'liq with an illuminated head-piece and a double-page 'Unwâن at the beginning.

Not dated; 19th century.

No. 955.

foll. 345; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muhammad Rafî's *Abwâb-ul Jinâن*, beginning as above:

Written in fair *Nasta'liq* with an illuminated head-piece and occasional marginal notes.

Not dated; 19th century.

A seal of Sayyid Ŝâfidar Nawwâb, Patna, is found at the top of the first page.

No. 956.

foll. 321; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the *Abwâb-ul Jinâن*, beginning as usual

Written in ordinary Indian *Tâ'liq*.

Dated 4 Dulqâ'd, A.H. 1234

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurâhîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 957.

foll. 139; lines 21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

تحفة الاخبار

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qâsidah Mûnis-ul-Abrâr*, which he composed in praise of 'Ali, the fourth *Khalifah*.

Author Muhammad Tâhir, محمد طاہر.

Beginning:—

الحمد لله رب العالمين اما بعد انكه چون محتاج بهممت الله

قادر محمد طاهر ابن قصيدة را به بعون الله موسوم است *

In a short preface the author tells us that as his *Qâsidah*, entitled *Mûnis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.

The author Muḥammad Tābir bin Muḥammad Ḥusayn uṣh-Shīrāzī uṣh-Najafī uṣh-Qummī, a most bigoted *Šī'ah*, was, according to the author of the *Kaṣīf-ul-Ḥujub*, fol. 54^a, a contemporary of Muḥammad bin Ḥasan uṣh-Ḥasanī uṣh-Ḥurr uṣh-Āmīlī who died in A.H. 1099=A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the *Maṭālīb-ul-Mu'minīn* of Nūr Ullah *Šuhūtarī*, written in A.H. 1010=A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of *Šūfiyyah* and a most virulent refutation of the *Šūfi* doctrines. The author makes vehement attacks on almost all the renowned and leading *Shaykhs* and *Šūfi* writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Ḥasan *Khirqānī*, Ḥasan Baṣrī, Ibrāhīm Adhām, Mālik Dīnār, *Šiblī*, Jūbayd, Fuḍayl bin 'Ayād, Bishr Ḥāfi, Dun-Nūn Miṣrī, Abū Ḥafṣ, Abul 'Abbās, Muhyī-ud-Dīn Ibn uṣh-Arabi, Ahmad Ḡazzālī, Sari Saqatī, Bāyazīd Bistāmī and several others. It may be noticed that the author quotes passages from numerous *Sunnī* writers, particularly from Rūmī, for the sake of refutation.

In several places the author refers to his following previous compositions:—

أربعين (see *Kaṣīf-ul-Ḥujub*, fol. 11^b), on fol. 78^a.

تحفة العاقل, on fol. 15^a.

تحفة عباسى, on fol. 18^a.

محجة الدارين حكمة المارقين (see *Kaṣīf-ul-Ḥujub*, fol. 54^a) and on fol. 113^a.

The *Qaṣīdah* itself begins thus on fol. 2^a:—

بخون دیده نوشتم بر در دیوار که چشم مردمی از اهل روزگار مدار

محمد طافر اصفهانی

Written in ordinary *Ta'līq*.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 958.

fol. 155 ; lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

شرح خطبة شققيه

SHARH-I KHUTBAH-I SHAQ-SHAQIYAH.An exhaustive Persian commentary on the *Khutbah-i Shaqshaqiyah*.

Commentator : Imdād 'Alī.

Beginning :—

طبعی آریب شدرت شنا شقق للتبیان حمد من عرب *

This is a commentary on the *Khutbah-i Shaqshaqiyah*, found in the beginning of the well-known Arabic work *Nahj-ul-Balāqat*, which consists of discourses, letters and sayings ascribed to 'Alī bin Abū Tālib, collected by Abul Hasan Muḥammad bin Ḥusayn bin Mūsā, better known as *ash-Sharīf ar-Raḍī*. See Hāj. Khal. vol. vi, p. 406. For the *Khutbah-i Shaqshaqiyah* see *Nahj-ul-Balāqat*, MS. No. 1853 (fol. 11^b), Arab. Hand-list.

The commentator dedicates the work to the Wazir Mahdi 'Alī Khān Bahādūr Siphdār Jang.

The commentator takes great pains in giving the explanation under the following different heads :—
البلاغة - النحو - الصرف - اللغة —
المطلب - المطلب - الاستدلال - نونية
and last of all ترجمة. The *Khutbah* treats of the prerogatives of 'Alī and his noble qualities.

The date of completion of the commentary, given at the end, is
A.H. 1247 = A.D. 1831.

Written in fair *Naskh*.

Not dated ; 19th century.

No. 959.

fol. 52 ; lines 14 ; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dī's *Gulistān*, without author's name.

It consists of two sections : the first, or the prose section, begins thus with the following heading :—

سخنیان چان نواز و بلند متضمن پندهای دلپسند و اندرزهای
ارجمدند ... چان پدر راستی گزین و با راستکاران بنشین الغ *

The second, viz. the poetical section, begins thus on fol. 32^b :
ایات چان فیروز و شیرین متضمن پندهای دلنشین و اندرزهای
گزین سر هر دانش گزین و درست الغ *

Written in fair Ta'liq.

Not dated ; 19th century.

No. 960.

fol. 54 ; lines 15 ; size 8 $\frac{1}{2}$ x 5 ; 6 $\frac{1}{2}$ x 3.

The Same.

Another copy of the above work, beginning :—

سخنیان چان نواز و بلند *

Written in fair Nasta'liq with marginal notes and emendations.
Not dated ; 19th century.

THE END.



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